OISE LIBRARY
3 1761 08577803 3

RELIGIOUS INFORMATION AND MORAL DEVELOPMENT

THE REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS OF THE PROVINCE OF ONTARIO

1969

OISE
DEVELOPMENT INFORMATION SERVICES

LIBRARY
MAR _ 4 2015
OISE/UT

RELIGIOUS INFORMATION AND MORAL DEVELOPMENT

THE REPORT OF
THE COMMITTEE ON
RELIGIOUS EDUCATION
IN THE PUBLIC
SCHOOLS OF THE
PROVINCE OF ONTARIO
1969

© Ontario Department of Education 1969

All rights reserved.
No part of this book
may be reproduced in any form
without permission in writing
from the publishers, except by a reviewer
who wishes to quote brief passages
in connection with a review
written for inclusion in a magazine
or newspaper.

Toronto, February 3, 1969

The Honourable William G. Davis, Q.C., LL.D.,
Minister of Education for the Province of Ontario,
Toronto, Ontario

Dear Mr Minister:

We, the members of the committee on Religious Education in the Public Schools of the Province of Ontario, have the honour to submit our Report.

In accordance with our terms of reference, we have examined and evaluated the present program; received representations from all interested bodies; considered suggestions for changes and improvement; studied means by which character, ethics, social attitudes, and moral values and principles may best be instilled in the young; considered the responsibility of the Public Schools in these matters; and made recommendations for your information and consideration.

Yours respectfully,

J. Keiller Mackay
Chairman

Mary Q. Innis
Vice-Chairman

M. P. Forestell

M. Jeanneret

Harry Waisberg

J. W. Whiteside

B. W. Monday
Secretary

MEMBERS OF
THE COMMITTEE ON RELIGIOUS EDUCATION
IN THE PUBLIC SCHOOLS OF
THE PROVINCE OF ONTARIO

The Honourable J. Keiller Mackay, D.S.O., V.D., Q.C., LL.D., D.C.L.
Chairman
Former Justice of the Supreme Court of Ontario and Lieutenant-governor of Ontario; Chancellor of the University of Windsor; Member of the Board of Governors of the University of Toronto

Mary Q. Innis, PH.B., LL.D., LITT.D.
Vice-chairman
Author; former Dean of Women, University College, University of Toronto

M. Paul Forestell, Q.C., M.A.
Chairman, Board of Governors, Niagara College of Applied Arts and Technology; former School Trustee

Marsh Jeanneret, B.A., LL.D.
Author; Director of the University of Toronto Press; President of the Canadian Book Publishers' Council

His Honour Judge Harry Waisberg, B.A.
Judge, County Court in the County of York; former member of City Council in the City of Sudbury

John W. Whiteside, Q.C., B.A.
Former member of the Board of Governors, University of Windsor; and former Chairman of the Board of Essex College, Assumption University of Windsor

Secretary: B. W. Monday, B.A., M.ED. *Secretary*
Department of Education, Ontario

The late F. C. A. Jeanneret, B.A., D.ÈS.L., LL.D., O.A., was Vice-chairman of the Committee until his death in 1967.

The late W. S. Martin, Esq., Q.C., was a member of the Committee until his retirement in 1966 by reason of ill-health.

Dr J. R. McCarthy was Secretary until his appointment as Deputy Minister of Education in 1967. Mr F. Hampton of the Department of Education acted as assistant to the Secretary until March 31, 1966, when he resumed his duties as area superintendent.

Digitized by the Internet Archive
in 2025 with funding from
University of Toronto

https://archive.org/details/religiousinforma00onta

ONTARIO

EXECUTIVE COUNCIL OFFICE

Copy of an Order-in-Council approved by His Honour the Lieutenant Governor, dated the 27th day of January, A.D. 1966.

The Committee of Council have had under consideration the report of the Honourable the Minister of Education, dated January 10th 1966, wherein he states that,

WHEREAS a program of religious education in the Public Schools of Ontario was established in 1944;

AND WHEREAS there has been from time to time representations made for changes in the program;

AND WHEREAS there is a need for evaluation of this program in the light of the experience with it and the requirements of the present day;

The Honourable the Minister of Education therefore recommends that a Committee on Religious Education in the Public Schools be appointed to examine and evaluate the present program; to receive representations from all interested bodies about the effectiveness and desirability of the program; to consider suggestions for changes and improvement; to study means by which character building, ethics, social attitudes and moral values and principles may best be instilled in the young; to consider the responsibility of the Public Schools in these matters; and to make recommendations thereon for the information and consideration of the Minister.

The Committee of Council concur in the recommendation of the Honourable the Minister of Education and advise that the same be acted on.

Certified,

J. J. YOUNG

Clerk, Executive Council.

CONTENTS

Letter of Transmittal / iii
Members of the Committee on Religious Education / iv
Order-in-Council / vii
Preface / xiii

1
The Historical Background

I Ontario / 3

II Other Provinces / 15

III Great Britain / 16

IV United States / 17

2
The Present Course

I Appraisal / 21

II Alternative Proposals / 26

III Conclusions / 27

IV Regulations and Statutes / 28

V Opening Exercises / 30

3

A Recommended Program

I Moral Development of the Young Person / 41

1 Aims of Moral Education / 41
2 Meaning of Moral Development / 44
3 Moral Development a Continuing Process / 45
4 Through the Eyes of the Learner / 46
5 Behaviour and Morality / 47
6 Influence of the Peer Group / 50
7 A Program – Not a Course / 52
8 An Analogous Curriculum Innovation / 54
9 The Kentucky Movement / 56
10 To Stimulate Moral Reasoning / 58
11 To Discuss, Not to Moralize / 60
12 The Discussion Technique / 61
13 A New Approach to Moral Education / 64
14 Anecdotes Involving Moral Conflict / 65
15 Using the Discussion Technique / 66
16 Sources of Anecdote Material / 68
17 Conclusion / 69

II Religious Information / 70

1 General Information in All Grades / 70
2 A Course in World Religions / 74

III Implementation of Program / 75

4

Professional Development

I Appraisal of Present Situation / 81

II Teacher Education and the Elementary School Program / 83

1 Moral Development / 83
2 Religious Information / 87

III Teacher Education and the Secondary School Program / 88

1 Moral Development / 88
2 Religious Information / 89
3 World Religions Course in Grades 11 and 12 / 90

5

Summary of Major Recommendations

APPENDICES

I Briefs / 97

II Consultations / 105

III Bibliography / 106

PREFACE

THE COMMITTEE on Religious Education in the Public Schools of the Province of Ontario has met regularly since January 1966. In response to advertisements placed in some 150 daily and weekly newspapers throughout the province, the Committee received 141 briefs (listed in Appendix I of this Report). Of these briefs, 105 were presented in public hearings in Toronto and in Ottawa, Chatham, Sudbury, and Fort William.

The Committee is deeply indebted to those groups, organizations, and persons who presented the briefs, which were impressive in their sincerity, in the amount of hard and dedicated work involved in their preparation, and in the significance of their content. The briefs were given full consideration by the Committee; the hearing of no brief was terminated because of the pressure of time, and each received separate review by the Committee after its presentation.

After the end of public hearings, the sessions were re-opened from March to May of 1968 in order to receive additional briefs in relation to the French-speaking high schools announced by the Prime Minister on August 24, 1967.

In addition to formal briefs, the Committee received many hundreds of letters from persons and organizations setting forth their different points of view. Some letters enclosed petitions which, in total, bear the signatures of hundreds of persons; only five letters were anonymous. The Committee also received a great number of clippings, pamphlets, and books. All letters, petitions, and other material were formally acknowledged and duly considered by the Committee.

The Committee also called on a number of specialists and groups of advisors; these consultants graciously joined in our discussions, and the Committee is very grateful for their assistance. A list of the interviews and of those who participated in them is given in Appendix II.

Individual members of the Committee and members of sub-committees made special visits to various centres for the purpose of observing experiments, and securing information concerning new trends in religious education. The generous co-operation given to our sub-committee by Dr Ellis Ford Hartford, Dr William C. Bower, and Mr Leonard

C. Taylor, in Lexington, Kentucky, is warmly acknowledged.

The deaths of Dr F. C. A. Jeanneret and Mr W. S. Martin were a severe loss to the Committee. The high intellectual gifts and wide sympathy of the former, and the extraordinary clarity and keen judgment of the latter, were of great assistance at our earlier meetings, and both were greatly missed.

The Committee expresses special appreciation of the services of Mr B. W. Monday as Secretary of the Committee, and those of Dr J. R. McCarthy and Mr F. Hampton who preceded him as Secretary and Assistant Secretary respectively. Miss M. Orban, who was in charge of the general office of the Committee, provided most efficient and pleasant service.

The Committee is indebted to the Department of University Affairs, the Province of Ontario Council for the Arts, and the University of Toronto Press, for providing facilities for meetings of the Committee.

At all stages, the Department of Education for Ontario has generously furnished the information, services, and advice requested by the Committee.

Miss Madeline Grant, B.A., B.L.S., P.C.E., edited and consolidated a comprehensive bibliography pertinent to the Committee's deliberations, and organized the references for publication; her assistance is warmly acknowledged.

The Committee expresses its appreciation to Miss E. T. Harman, M.A., Assistant Director of the University of Toronto Press, for editing the final draft of the Report.

Needless to say, it has not been an easy matter for the Committee to reach the conclusions stated in this Report. The terms of reference were wide, including examination of religious and moral education in both elementary and secondary schools. The Committee was aware of the great variety of opinions in the province, and of the strength and sincerity with which these opinions were held. The members of the Committee themselves, when they began this investigation, had divergent views on many points. It is a particular satisfaction, therefore, to record that a sincere consensus was reached and that the members of the Committee subscribe without exception to the recommendations which follow.

On certain matters basic to this report, the members of the Committee were, it is true, in general agreement from the outset; what these views were is implicit in every page. Thus we shared a conviction that whatever philosophy of education we might uphold, this should at least take into account recent conclusions of educational research.

Many such findings have been embodied in new principles of education, and these have in turn been stated so eloquently of late by others better qualified than we are that we have felt little need, for example, to rationalize our views that education should always be concerned with the whole child, that it should seek to be in harmony with the discoveries of developmental psychology, and that it should be unequivocally non-authoritarian. Another point on which the Committee was in full agreement throughout its study was the importance of the role that religious faith has played, and continues to play, in the life of the people of this province. This recognition, too, we hope will be seen to have marked all our deliberations. But it is hardly a matter on which we have felt the need to expound – it is set before us much more convincingly by many spiritual leaders every week.

A further point, and leading directly from the last, has been our belief that in a democratic society every adult, and every young person, has the right to choose freely the spiritual and moral values he wishes, or, indeed, to reject them. A central object of education is to further the search for truth, and to enable the learner to make informed judgments. Thus we hope it will be through true education, and not through any kind of indoctrination, that he will be encouraged to choose the religious and moral values that will hold as good for his time as those which we ourselves prize so highly have held good in ours. For indeed we have seen that our society has been altering greatly in recent decades, and is continuing to change rapidly. Those who made decisions before us concerning religious and moral education in the public schools did so in the context of their times. Our recommendations are necessarily made in the context of our own time. All that we can do now to provide for the future as well as for the present is to try to look beyond the rules of both old and new moralities for objectives which we think need never change.

CHAPTER ONE

The Historical Background

II

ONTARIO

It is possible to say with some truth that religious instruction has always been present in the public schools of Ontario and also that it had not been present until 1944. So ambiguous has the situation been that any statement about it depends on definition of terms and on the speaker's angle of vision. To one shade of opinion the schools may appear always to have been steeped in religious feeling and to another to have been unswervingly secular throughout their history.

Again, it is often said that in the early years of the province school populations were homogeneous in character and therefore no conflict over religious matters occurred. In fact, this was never the case, for from the beginning the Church of England aspirations of many settlers from the United Kingdom conflicted with the Methodist ideas of many settlers from the United States.

Before 1816 there were very few schools in Upper Canada and those which existed were privately supported. Settlers were coming in rapidly from the United Kingdom and the United States – in 1800 the population had reached 70,000 – but people still lived mainly along the shores of the upper St Lawrence and Lake Ontario. Farm clearings were far apart, set in woods so dense that they were often reachable only by water, and schools were practicable only in towns such as Kingston and Niagara.

The first lieutenant-governor of Upper Canada, Colonel John Graves Simcoe, and the governors who followed him were anxious to establish schools, indeed Simcoe asked the home government to begin a university even before lower schools existed. Schools, he contended, would help to secure conformity and loyalty – the argument is still used except that the current term is good citizenship. And it was the moral and religious teaching to be provided in the school which would make loyal, conforming, subjects. Lieutenant-governor Maitland wrote to Lord Bathurst in 1819, "To restore the Province to real tranquility and to render it truly English, our principal attention must be paid to the religious education of the people."[1]

By religious education the lieutenant-governor meant training in the tenets of the Church of England. Rev. John Strachan, who became president of the provincial Board of Education in 1823, was planning a system of education "under the direction of the Church of England"

to combat the rise of dangerous democratic ideas and strengthen loyalty to Great Britain. But Methodism was surging into Upper Canada from the United States and a champion in the person of Rev. Egerton Ryerson, who was to become chief superintendent of education in 1844, was ready to advance its claims. Two major religious denominations thus early faced each other and the duel between them continued into the last quarter of the nineteenth century.

Religious instruction in the schools was first instituted officially in 1816 in a recommendation of the newly established Home Board of Education for the common schools, now being given government support. It urged:

1 That the labours of the day commence with Prayer.
2 That they conclude with reading publicly and solemnly a few verses of the New Testament proceeding regularly through the Gospels.
3 That the forenoon of each Saturday be devoted to Religious Instruction.

Some years after these recommendations, Ryerson wrote, "In not one School out of ten, if one out of twenty, were there daily Prayers and Scripture reading, or Religious Instruction of any kind."[2]

The Niagara District Board of Education, however, recommended in 1817 that every Wednesday and Saturday forenoon be set apart for religious instruction, and that the schools be provided with Barrow's *Questions on the New Testament* and other books "well qualified to impress religious feeling." A note added, "these books are confined to no Religious Denomination, and do not prevent the Master from teaching such Catechism as the Parents of the Children may adopt." There is no way of knowing to what extent these recommendations were carried out.

The Legislature spoke in 1820 of the need "for the improvement of the moral and religious habits of the rising generation." To this end the Legislature appropriated in 1823 the sum of £150 annually "for the encouragement of Sunday Schools and for affording the means of moral and religious instruction to the more indigent and remote settlements." This money was to be used by the district boards to buy books and tracts for the children.

Sunday Schools, begun in England in 1780, were then – on the English model – partly secular in that they taught reading and spelling to children to whom schooling was not otherwise available. Some settlers approved of this government assistance, others saw in it the tentacles of the Church of England reaching out to indoctrinate their offspring, and objected. Mavor's *Spelling Book*, which was distributed free, was

indeed distinctly Church of England in tone. The £150 appropriation was discontinued in 1833.

Strachan, however, continued to press vigorously for the recognition of religious teaching as of paramount importance. Children, he wrote in 1829, should be taught to read and cast accounts, but he asserted "that Christian virtue is the first distinction among men, and that useful knowledge is the second."[3]

In 1830 there were 200,000 people in Upper Canada but only 10,000 pupils were enrolled in 400 elementary schools. The school of that day was for the most part a tiny log building customarily furnished with long, backless benches, a wood stove, and a water pail. Teachers were often those incapable of making a living by other means – old soldiers too maimed or drifters too shiftless to take up farms. Some of them could scarcely read and write; they were often drunken and harsh-tempered and they seldom remained in a school for a whole session. There were, of course, among them a few educated men but the efforts of these were hampered by the practical necessities of cutting wood for the stove, making quill pens, and adapting their instruction to pupils ranging in age from five to twenty or more years. The most serious difficulty must have been the heterogeneous nature of the school books for the only texts available were whatever books the children brought from home. Thus the Bible and Mavor's spelling book were often the only books to be seen in the home or in the school. The Irish National Readers which followed them in 1846 were strongly religious in tone. Moral stories, maxims, and memorization of New Testament texts made up a large part of the lesson content.

A general reconstruction of education in Upper Canada was made in 1835 when the Legislative Assembly appointed Dr Charles Duncombe as chairman of a committee to study school management in the United States and abroad. His extensive report included a strong recommendation for religious teaching in the schools and advised that instruction should be given by regular teachers.

Perhaps as a result of this report and also of a generally increased interest in education the School Act of 1843 included the first statutory recognition of the existence of religious instruction in schools:

> No child shall be required to read or study in or from any religious book or join in any exercise of Devotion or Religion, which shall be objected to by his or her parents or guardians; provided always that, within this limitation, pupils shall be allowed to receive such religious instruction as their parents or guardians shall desire, according to law.[4]

The Bible in the forties was still used as a reading book. Members of the clergy were permitted to enter the schools to examine the children in catechism although apparently not many did so. In sternly Presbyterian Zorra, children who did not recite their catechism correctly were flogged.[5] The quality of instruction whether in the ABC's or in religion depended then, as now, on the qualifications and character of the teacher.

Egerton Ryerson, as noted, had been appointed chief superintendent of education for Canada West in 1844 and began his epoch-making thirty-year tenure which shaped the Ontario school system for many decades to come. He had travelled widely in Europe making a practical study of education which prepared him to write the important and exhaustive *Report on a System of Public Elementary Education for Upper Canada* in 1846. While he gave one-sixth of this report to the teaching of religion and morality and stated that Christianity was "the all pervading principle" of Canadian life, he was careful to distinguish clearly between the Christian religion and sectarian teaching. His cautions here have a very modern sound. The schools, he asserted, were no place for sectarianism. He recommended that "Biblical History and Morality" be taught "without any restraint on one side, or any tincture of sectarianism on the other."

Ryerson's School Act, passed in 1846, recommended that boards of trustees decide the "extent and manner" of religious instruction in their own areas. A school could offer sectarian instruction if the trustees so directed but no child was to be forced to attend. The government was to have nothing to do with the content of religious instruction but only to provide "facilities" as requested. Clergymen might serve as school visitors. Ryerson reported the next year that about two-thirds of the schools made some use of the Bible and out of 2,727 schools, 1,823 had been visited by clergymen.

The cry of "godless schools" was at once raised; it was argued that the Bible should be compulsory in the schools and that most teachers were "utterly unfit" to teach religion.

On the other hand, in 1849 Hon. Malcolm Cameron pressed through the Legislature a school bill which proscribed from the schools all books containing "controverted theological dogmas or doctrines." Ryerson immediately resigned, pointing out that this measure would ban the Bible and even the National Readers. His resignation was refused and a new bill prepared, the School Act of 1850, which formed the basis of the Ontario school system.

The preface of the Act stated:

In each School the Teacher should exert his best endeavours, both by example and precept, to impress upon the minds of all children and youth committed to his care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry, frugality, chastity, moderation and temperance, and those other virtues which are the ornament of society and on which a free constitution of government is founded.[6]

The regulations placed religious instruction on a basis of voluntary agreement. To critics who insisted that religious instruction be made compulsory Ryerson replied that compulsion would be "not only a work of supererogation, but a direct interference with the disciplinary order of each religious persuasion," and that instruction in the schools by clergymen would result in neglect of their pastoral duties.

A minute of 1855 adopted by the Council of Public Instruction recommended that

... the daily exercises of each Common School be opened and closed by reading a portion of Scripture and by Prayer. The Lord's Prayer should form part of the opening exercises, and the Ten Commandments be taught to all the pupils, and be repeated at least once a week. But no pupil should be compelled to be present at these exercises against the wish of his parents or guardian, expressed in writing to the Master of the School.[7]

A revision of 1857 permitted clergymen to go into the schools after 4 pm to teach pupils of their own denomination, different clergymen to appear on different days and "not during regular hours of school."

The editor of the *Toronto Examiner* accused Ryerson of connecting church and state, a principle "false and dangerous in the extreme," while Bishop Strachan lamented the secular character of the schools.

Ryerson, a year later, stated that the teaching was limited to:

what is held in common by the Religious Persuasions of the Parents supporting the School, chiefly the Ten Commandments and our Saviour's summary of them – embracing indeed the 'whole duty of man', but that the teaching of the Catechism of any Religious Persuasion (if taught at all), must be a matter of private arrangement between the Parents of each child and the Teacher and cannot be a part of the official teaching in a School supported by the public grants and taxes for all classes of Citizens in common but not for any Religious Persuasion in particular.[8]

Local school superintendents reported that the Scriptures were read

in most of the schools but little other religious instruction was given. There were serious obstacles to clergymen giving religious teaching in the schools. They had heavy responsibilities in their own charges, schools were far apart, and much time could be wasted in going from one to another. In any case four o'clock was too late in the day for effective instruction of boys and girls who had already attended morning and afternoon sessions.

During the 1860s little was heard of the controversy about religion in the schools. There were several reasons for this. As public schools became more numerous, Sunday Schools ceased to instruct in reading and spelling and day schools to teach catechism. With the increasing spirit of nationalism which accompanied confederation in 1867, new Canadian textbooks replaced those borrowed from the United Kingdom. Political developments now occupied the forefront of people's minds and the question of religion in the schools maintained a precarious state of balance.

The population of Ontario had greatly increased as railways opened the back country to settlement and carried produce to market. The school population increased at twice the rate of the total population; in 1871 there were 446,000 children in school. In that year the private grammar schools became public high schools and about that time the number of women teachers for the first time equalled the number of men. By 1876, when Ryerson retired, his great objective of non-sectarian public schools had been generally accepted. Elementary education had been made both compulsory and free.

But the gradual decline in emphasis on religious teaching in the schools disturbed Ryerson and in 1871 he had prepared a book, *First Lessons in Christian Morals for Canadian Families and Schools*, in accordance with his life-long concern to avoid sectarianism and yet establish a common moral ground. The book was vigorously attacked, however, for "sentiments of a sectarian character" and as "a gross violation of the rights of conscience." Criticism was so sharp that Wayland's *Elements of Moral Science* was recommended as an alternative textbook. Christian morals were to be studied for one hour a week in the 4th and 5th classes. In 1875 Upper Canadian teachers in their annual convention recommended by a unanimous vote that the subject of Christian morals be removed from the course of study and in that year it was dropped. Ryerson himself conceded that the existence of Sunday Schools made moral teaching in the schools unnecessary.

Goldwin Smith, professor and editor, and an elected member of the Council of Public Instruction, declared in his usual pungent vein:

> Nor do I attach much value to any slight or furtive recognition of Religion in the way of a deodorized Prayer or Scripture Reading. It seems to be better to say at once the School is secular, and does not presume to meddle with things to which it cannot do justice. Religion itself we must let alone, and leave to the Home and to the Pastor. But there may still be in our education a valuable moral element, both in the way of teaching and of influence.[9]

Provision had been made earlier for the separate education of Roman Catholics. When Upper and Lower Canada were united in 1841, it was provided that members of a religious denomination might establish a separate school if they dissented from the regulations of what were called the common schools. From this right proceeded the Roman Catholic separate schools. The right was confirmed in later acts and in the provision for provincial autonomy in education under the British North America Act of 1867. The rise of separate schools with their emphasis on religion stimulated some requests for countervailing religious education in the public schools, which had come to seem a Protestant preserve. School inspectors complained, however, that such religious teaching as was given in the latter was "too fitful and haphazard."

The complaint may have been justified, but by 1881, 85 per cent of the public schools were opening and closing the day with prayer.[10] W. H. C. Kerr of Brantford prepared a book of Scripture selections for schools and in the regulations of 1884 the use of the readings was permitted, while the opening of school with prayer and reading "without comment or explanation" was made mandatory, exemption being provided for those pupils whose parents objected. In 1885 the Minister of Education, Hon. George W. Ross, prepared the so-called "Ross Bible," a book of 280 selected Scripture readings. Well received at first, it was shortly condemned as "a mutilation of Scripture" and in 1887 the use of the entire Bible was authorized.

Another period of uneasy equilibrium followed in the 1890s and early 1900s. In 1897, for example, an Anglican deputation asked the Toronto Public School Board to make arrangements to give religious instruction in the schools. This and similar requests were met by determined opposition from the Jewish community, the Toronto Trades Council, and representatives of the Baptist Church. In 1901 Rev. James Middlemiss published a book, *Christian Instruction in the Public Schools of Ontario*, which claimed that in practice such instruction was entirely absent and urged its introduction, a request which was not granted for more than forty years.

The population of Ontario had greatly increased. In 1890 there were 5,700 public schools in Ontario, most of which were small for there were only 8,000 teachers. In that year 31 collegiate institutes and 89 high schools were also functioning. In the early years of the twentieth century courses steadily broadened and many more children attended high school. Movement toward the cities was already strong; from 1901 to 1931 the proportion of people in Ontario living in urban centres increased from 22 to 65 per cent.

Teacher training had developed over the years in an effort to serve the rapidly expanding school system. Until the middle of the nineteenth century there had been no formal training of teachers. The first normal school, set up in Toronto in 1847, required only that a candidate should be sixteen years old, able to read, write and figure, and present a certificate of good moral character signed by a clergyman. The hours were long, discipline severe, the program heavy and entirely academic, for it was recognized that teachers should know more than their pupils. By 1875 standards had improved, a candidate would usually have spent a year or two in high school and the normal school could introduce study of the principles of education, teaching methods, and school law.

The introduction of model schools throughout Ontario for practice teaching under supervision was intended to make teacher training both practical and easily available. A county model school had a principal who held a first-class certificate and three or more teachers who had been to normal school and so had second-class certificates. A young person who had attended high school for a year could spend three months in a model school and secure a third-class certificate. It was expected that he would later improve his qualifications but few teachers did so and the model school plan was abandoned in 1907.

By the middle 1900s, normal schools, now called teachers' colleges, had been set up in various cities; they required from applicants grade 13 standing and gave them one full year of professional courses before they were permitted to teach. The stress was now on psychology and on methods, and the regular public schools were used for practice teaching. In theory, at least, it was now possible for intending teachers to be adequately prepared to give religious instruction in the public schools.

After World War 1 the balance shifted and the dissatisfaction of many churchgoing people with the choice of Scripture passages approved for opening exercises was sharpened by concern felt about evi-

dences of post-war laxity in morals and the rise in juvenile delinquency. In 1922 an interdenominational committee was formed of representatives of the Anglican, Methodist, Presbyterian, and Congregational churches to make more suitable selections. This committee, called together by Archbishop Thornloe of Algoma, found its work interrupted by a change of government and by the movement which culminated in the creation of the United Church of Canada in 1925 which united the Methodist, Congregationalist, and (in part) Presbyterian churches. The committee, augmented in 1929 by inclusion of the Disciples of Christ, Lutheran, Evangelical Association, and Baptist churches, produced in 1930 a series of three graded books, *Bible Readings for Schools*. These were well received but proved too expensive to be widely used.

In 1936, the Inter-Church Committee on Week-day Religious Education was established to promote religious education in the schools as well as to encourage Bible reading. There was growing interest in the subject. A committee of the Ontario Educational Association suggested in 1939 that religion from part of the course of study and the next year the Trustees and Ratepayers section of the O.E.A. echoed the request. A committee convened by Judge S. G. Morley of Owen Sound advocated Bible instruction in secondary schools, to be given by teachers and to be subject to examination.

Local experiments were carried out such as one at Fort William where pupils followed a syllabus prepared by the Inter-Church Committee, instruction being given by regular teachers and examinations written on the course. At Wiarton, ministers of five different denominations instructed all the pupils in five large groups. In Niagara Falls, Peterborough, York Township, and elsewhere clergy had been teaching co-operatively in the schools and parents' reactions were favourable. In 1941 clergymen were reported to be giving instruction in 686 public schools.

The Bible Study Committee of the O.E.A. in 1942 adopted resolutions calling for obligatory courses in the Bible and the Christian religion in both elementary and secondary schools, the pupils to be examined and to receive credit. Teachers were to be specially trained for the purpose and teachers' manuals to be prepared by the Department of Education, but only the Bible was to be placed in the hands of pupils.

It should be noted that the time was favourable for introduction of new courses, since the Ontario curriculum had begun in the 1930s its first major overhaul since the days of Egerton Ryerson. The rise of

Hitlerism with its godlessness and the subsequent outbreak of World War II strengthened the movement for increased emphasis on religious education in the schools.

The Conservative party returned to power in August 1943 and Hon. George Drew became Premier and Minister of Education. The balance had shifted towards religious instruction: the new Premier announced in the Speech from the Throne in February 1944, "religious education will be offered in public and secondary schools."

Whereas religious instruction in the province had formerly been given principally by clergymen outside of school hours, the new policy stated that classroom teachers should give such instruction in two weekly half-hour periods inside the school day. A school board might, however, continue to use the services of local clergymen or might be exempted from giving religious teaching if the community objected. Similarly, a teacher with conscientious objections might be exempted from taking part, or an individual pupil might be excused at the request of his parents.

The action thus taken in Ontario had been influenced by the adoption in England of the Butler Act making religious instruction compulsory for all schools under local authority, and a set of religious school handbooks – the Cambridgeshire Syllabus – was to be employed in Ontario schools. Since the new regime was to begin in September 1944, the Inter-Church Committee protested that there was not time to revise the guides to suit Canadian conditions and that teachers were not trained to teach the subject. Some revisions were made, however, and the Committee's approval secured for them, and a line at the beginning of the guides stated that they were "provisional and temporary." Guides for grades 1 to 3 appeared in 1944 and for grades 4 to 6 the next year. Premier Drew was admittedly anxious to get the new course under way, "otherwise opposition might develop."

Opposition did indeed develop very promptly. Before the course came into effect a poll showed that in Ontario 49 per cent were in favour of religious instruction in the public schools, 44 per cent were opposed, and 7 per cent undecided.[11] Some religious bodies objected that religion belonged in the home and church and that the course might lead to religious dissension. Mitchell Hepburn, leader of the Liberal Opposition, in moving an amendment in the Legislature, protested the introduction "of a programme of religious education which has caused disunity among large sections of our people, and has thereby violated the cherished democratic right of each to worship according to his conscience free from interference from the State."

In March 1945, the Association for Religious Liberty, composed of both clergy and laymen, quoted Hepburn's statement and called upon all citizens "to support this amendment which transcends all political differences and involves the basic rights of democratic citizenship." The amendment was, however, defeated.

Leaders of the Jewish community attacked the course vigorously on general principles and also because of statements in the guide-books which they felt misrepresented Judaism. One fellowship of Baptists objected to the course, as did the Orange Order, and newspapers argued the matter strenuously in editorials and published many letters pro and con.

On the other hand, at the O.E.A. Convention in 1945, a majority approved the course and teachers and inspectors seemed satisfied with it. (The Royal Commission on Education in Ontario reported in 1950 that the course "had met with general acceptance.") In 1945, only 63 school boards in Ontario asked for exemption from teaching the course; in 1966, only 22 school boards requested such exemption. These figures are, however, misleading, for some school boards asked exemption in order to set up religious programs of their own while a number dropped the religious education course without the formality of asking for exemption.

By way of interpretation, a brochure entitled *Religious Education in the Public Schools of Ontario* was prepared by Dr E. R. McLean, secretary of the Inter-Church Committee, and to make co-operation more efficient a joint advisory committee of members of the Department of Education and the Inter-Church Committee was set up in 1946.

The next year the Department of Education reported that religious instruction was being given by classroom teachers using the guides in 8,388 classrooms and by clergy in 605. Since there were no guides for grades 7 and 8, a pattern emerged in which clergymen taught in these two grades while teachers taught in grades 1 to 6. A guide for grade 7 was published in 1959 and for grade 8 in 1961; both were written by Ontario teachers and were at the time considered more successful than the guides for earlier grades.

As noted, the Royal Commission on Education in Ontario which reported in 1950 endorsed the course of religious instruction introduced in 1944. It recommended that the course should not only be continued but that religious education and ethics should be required subjects in all years of secondary schools and in the first two years of junior colleges. Religious education should be taught by clergymen and ethics by members of the teaching staff, these courses to be given

in the school building and in school time. The Commission recommended that the elementary school guides should be revised in accordance with criticisms raised in the brief presented to the Commission by the Canadian Jewish Congress. It urged that the moral lessons of Scripture should be applied to daily life; "the emphasis in teaching can be placed upon conscience, service to others and responsibility."

Subsequently the guides were indeed revised, but not sufficiently to satisfy their critics, and courses for secondary schools and junior colleges were not established.

After the passing of another decade, the course lost its "general acceptance." By about 1960 criticism became outspoken. Social tendencies observable after World War I were now, after World War II, even more marked. The population of the province was overwhelmingly urban, prosperity had induced a secular and materialistic spirit; Sunday School attendance was declining. Young people rebelled against the mores of their parents by new types of dress and behaviour, overt delinquency, and the use of drugs. These symptoms stirred some religious people to demand intensified moral training in the schools.

On the other hand, the population had changed radically in character since the war. Heavy immigration (in 1966 alone, 200,000 immigrants entered Canada, most of them coming to Ontario) had brought in, year by year, representatives of faiths different from the traditional denominations of Ontario. For this and other reasons, objections rose in volume against religious education in the schools on the grounds that it contravened the separation of church and state and that the exemption from such classes, which was intended to preserve freedom of religion, caused psychic and emotional harm to the children exempted.

Thus the Ethical Education Association, formed in 1959, vigorously attacked religious education in schools while the Christian Women's Council on Education as vigorously upheld it. Educational authorities grew concerned. The North York Board of Education and the Scarborough Board of Education requested the Minister of Education to study the problem of religious instruction in the public schools. In 1964 the Ontario Home and School Federation, representing both parents and teachers, made the same request.

Controversy rested upon three points, on each of which there were marked differences of opinion. These were the recognition of the rights of minorities, the concept of the separation of church and state, and the increasingly secular character of public schools. Criticism, public discussion, and appeals to the Minister of Education continued, and on

January 27, 1966, an Order-in-Council was approved providing for the appointment of a special committee to study religious education in the public schools of Ontario. Hon. J. Keiller Mackay was appointed Chairman of the Committee.

II

OTHER PROVINCES

A NUMBER OF delegations appearing before the Committee described Ontario's *Regulations and Programme for Religious Education in the Public Schools* as an unusual document. Apart from the province of Quebec, and from Newfoundland (which maintains confessional as opposed to public schools), Ontario is unique not merely in setting aside two thirty-minute periods per week for systematic study of the Scriptures but also in basing the course in religious education upon the series of *Teachers' Guides to Religious Education* as revised for use in its schools and published by the Ryerson Press, Toronto. In the three provinces of Alberta, Saskatchewan, and Manitoba, religious education is permitted at specified times but only when authorized by resolution of the local Board of Education, or, in the case of Manitoba, on a petition by a specified number of parents. In addition, Saskatchewan introduced in July 1968 a course in Christian Ethics in which it is recommended that religious instruction be incorporated by those schools offering it. In British Columbia, the Department of Education reported in 1966 that "a series of courses in Bible Literature may be given"; otherwise, as is also the case in New Brunswick, Nova Scotia, and Prince Edward Island, no provision is made for religious education.

With respect to religious exercises, the situation across Canada is more uniform. The opening or closing of the school day with at least a Bible reading is either mandatory or permitted in each of the provinces. In Saskatchewan, where legislation in this regard is clearly permissive, the regulations point out that considerable use is being made of the permission granted for the opening of school with Scripture reading and prayer. In Nova Scotia permission is extended under specified conditions for separate devotional exercises to suit the needs of different pupils who during the rest of the day are in their regularly graded classrooms. The regulations of New Brunswick describe as a privilege the teacher's obligation to open and close the daily exercises of the school by reading a portion of Scripture and by offering the Lord's Prayer. No province requires that a child be present for devotional

exercises against the wishes of the parents.

The Committee has also found that provincial regulations concern themselves in some cases generally and in others specifically with the school's responsibility for the moral and ethical development of its pupils. In Ontario, as previously noted, "It is the duty of a teacher ... to inculcate by precept and example respect for religion and the principles of Christian morality and the highest regard for truth, justice, loyalty, love of country, humanity, benevolence, sobriety, industry, frugality, purity, temperance and all other virtues."[12] New Brunswick specifies that its teachers "... strive diligently to have exemplified in the conduct of the pupils throughout the school the principles of Christian morality"; and lists as examples 24 moral actions and habits upon which instruction is to be given as occasion requires.[13] The *Handbook for Teachers in the Protestant Schools of the Province of Quebec* states that "Instruction in the basic rules of morality must be given in the classrooms," and "Each teacher must also take the opportunities which continually present themselves in the group life of the school to make explicit the rules that govern proper behaviour and to make the child aware of moral obligations and ethical standards."[14] This is in addition to required, formal lessons in the course entitled, "Moral and Religious Instruction." In the schools of British Columbia, "The highest morality shall be inculcated but no religious dogma or creed shall be taught."[15] The teacher in Saskatchewan is to "... inculcate in the minds of his pupils a deep sense of their responsibility towards God and their fellows, so that they will accept as a life principle the ideal expressed in the words, 'I am my brother's keeper'."[16] The inclusion of such directives in the several regulations leaves no doubt but that the provinces of Canada consider the education of the young to be comprehensive in nature. The teacher is expected and indeed required to undertake responsibilities in addition to those customarily associated with the development of skills in the three R's.

III

GREAT BRITAIN

In 1944 it was made mandatory for all county schools in England to provide their pupils with religious education. "The school day in every county school," according to Section 25 of the Education Act of 1944, "shall begin with collective worship on the part of all pupils in attendance at the school" and "religious instruction shall be given in every

county school." A conscience clause provided that pupils or teachers might withdraw from both worship and religious instruction.

By 1964 dissatisfaction with religious teaching in the schools had become widespread. The guide books, on which those used in Ontario are based, had been generally abandoned. Committees met, surveys were carried out, and many books published in an effort to assess the results of religious education in the schools and to suggest new approaches and procedures.

In 1965 a commission was set up by the Church of England Board of Education to report on religious education in the schools. The chairman of the commission is the Bishop of Durham; the secretary is Rev. A. G. Wedderspoon, who consulted with this Committee during a recent visit to Canada. The commission, which is now at work, states that among other aims it hopes to outline needs and priorities of religious education in England for the next twenty years.

IV

UNITED STATES

In 1963 the Supreme Court of the United States ruled in the Schempp case that a Pennsylvania statute, which required that at least ten verses of the Bible be read in public school classrooms each morning, violated a clause in the First Amendment which the Fourteenth Amendment had made applicable in the individual states as a federally protected right under the constitution. The Court ruled that the exemption provision which was provided for in the Pennsylvania statute did not provide "due process of law," and hence did not prevent the practice of religious exercises being a violation of the clause in the First Amendment which stated that "Congress shall make no law respecting an establishment of religion ..."

The decision of the Supreme Court making prayer and Bible reading in the schools illegal caused great concern among many Americans. The Court itself enjoined the public schools from hostility to religion, and Justice Clark stated that "one's education is not complete without a study of comparative religion or the history of religion."[17]

A search is being made in the United States today for legally permissible ways of directing the moral development of young people and providing them with religious information within the public school systems. To this end, experiments which vary from state to state are being carried on with practices such as "shared time," or

"released time." Important among these is the Kentucky Movement, which is referred to later in this report.

The experience of the United States is not directly relevant to the situation in Ontario, since the constitutional problem is not one which faces us, but the Supreme Court's ruling on the exemption provision is interesting in view of the criticism this feature of the Ontario regulations has received during hearings of this Committee.

NOTES

1 Archives Q, 1819, quoted in W. D. E. Matthews, "The History of the Religious Factor in Ontario Elementary Education." (Unpublished PH.D. thesis, University of Toronto, 1950.) The Committee found Mr. Matthews' pioneer study most valuable.
2 J. George Hodgins, ed. *Documentary History of Education in Upper Canada from 1791 to 1876* (28 vols., Toronto, 1894–1910), vol. X, p. 301.
3 Hodgins, I, p. 268.
4 Statutes of Upper Canada, 6 Vict., c. 29, s. 14, quoted in Matthews, p. 80.
5 W. A. MacKay, *Pioneer Life in Zorra*, p. 248.
6 Hodgins, IV, p. 198.
7 Hodgins, XIV, p. 267.
8 Hodgins, XIV, p. 266.
9 Quoted in Matthews, p. 124.
10 *Annual Report of the Minister of Education, 1881*, p. 175, quoted in Matthews, p. 141.
11 Canadian Institute of Public Opinion, *News Service Release*, June 30, 1944. Quoted in Matthews, pp. 191–2.
12 *The Schools Administration Act* R.S.O. 1960, s. 22 (1) (c).
13 *New Brunswick Regulation 149*, s. 60 (a) and (b).
14 *Handbook for Teachers in the Protestant Schools of the Province of Quebec*, p. 9.
15 *The Public Schools Act of the Province of British Columbia*, s. 167.
16 *The Elementary School Curriculum (1947) Grades* I-VIII, *Saskatchewan.*
17 American Association of School Administrators, *Religion in the Public Schools*, New York, 1965, p. 24.

CHAPTER TWO

The Present Course

II

APPRAISAL

We have seen that the present course of study for instruction in religious education in the elementary schools of Ontario was introduced, as a new concept, in 1944. The course originated in England and was modified for use in Ontario. The revision was approved, at the request of the government of Ontario, by the Ontario Inter-Church Committee on Week-day Religious Education, a devoted committee which for many years has made itself available to the Department of Education on a voluntary basis for consultation in matters pertaining to religious education.

We have examined and evaluated the *Teachers' Guides to Religious Education* (which, incidentally, have now been discontinued in Great Britain). We have weighed carefully the comments on them made in the many briefs presented to the Committee, indicating what were felt to be the strengths and weaknesses of the course. However, it became quite apparent to us as we proceeded that the course and guides do not meet the needs and conditions of today. The findings which led to this conclusion are outlined herein.

The Schools Administration Act states that "It is the duty of the teachers ... to inculcate by precept and example respect for religion and the principles of Christian morality ..."[1] A pamphlet sets out the *Regulations and Programme for Religious Education in the Public Schools.* The *Revised Regulations of Ontario* 1960 provide for two periods per week of one-half hour each to be devoted to religious instruction in accordance with the authorized course of study.[2] The approved textbooks are the Scriptures and *Bible Readings for Schools,* issued by the Department of Education, and the course of study is outlined in the *Programme for Religious Education in the Public Schools of Ontario,* and the *Teachers' Guides to Religious Education, Grades* I *to* VIII.

This material, much of which is definitely Christian and Protestant in content, is in our opinion a vehicle leading to religious commitment rather than to true education. The *Regulations and Programme* clearly states "that 'the schools of Ontario exist for the purpose of preparing children to live in a democratic society which bases its way of life upon the Christian ideal,' and further, that 'the school must seek to lead the child to choose and accept as his own those ideals of conduct and endeavour which a Christian and democratic society approves.' The teacher is then counselled 'to bring home to the pupils as far as their

capacity allows, the fundamental principles of Christianity and their bearing on human life and thought.' "[3]

In accordance with these instructions, the children of Ontario are exposed to Christian indoctrination throughout the elementary grades. This indoctrination begins in the kindergarten where the teacher finds readily available Christian Bible stories, hymns, and busy-work materials adapted to young children, and it continues with more or less intensity into the higher grades. The pressure becomes stronger at the Christmas and Easter seasons, sometimes resulting in serious conflict in the minds of children. The views expressed in their homes on religious matters may differ from those stated by the teacher. To the youthful mind the authority of the teacher is usually beyond question. Where does this leave the authority of the parents? Confusion and distress is thus created in the minds of young children loyal to both teacher and parents.

Christian doctrines are not only inculcated by the present course, but it is implied that these truths are exclusive to Christianity. The introduction to the *Programme of Studies for Grades* I *to* VI states:

> Religious teaching cannot be confined to separate periods on the timetable. It will affect the teaching of all subjects, and the wise teacher will be anxious, in the various departments of school activity, to bring home to the pupils, as far as their capacity allows, the fundamental truths of Christianity and their bearing on human life and thought.[4]

Accordingly, pupils may be taught that all of the high principles of morals and ethics on which our society is founded are exclusive to Christianity. It is quite conceivable, therefore, that children might leave grade 8 with the impression that the Ten Commandments and the Golden Rule, for example, are solely Christian doctrines. This misapprehension will not be discouraged in those schools where the classes are conducted by some Protestant clergymen, or by teachers employed through Christian Bible clubs.

Organized religions other than Christian are made to appear alien and inferior in our present course of studies. Portions of the Old Testament, for example, are directed to be taught in a manner that is not only erroneous but likely to foster anti-semitism on religious grounds:

> In the Grade 2 Manual on page 102 the text states that "the Jewish law taught love for one's neighbour, but recognized no member of another race or tongue as such". This is quite inaccurate; the law that taught love of "aliens living in their midst" meant exactly what it said, and Gentiles and Samaritans were not

excluded. The authors of the Manual fail to point out that the ideal of brotherly love and harmony between nations was first promulgated by the Old Testament Jewish prophets and Jewish law.[5]

There are unfavourable references to other religions and persons as well. In the Grade Two Manual, on page 121, headed "Children in the East," it is stated that "Sons are looked upon as veritable gifts of God, and to be without sons still suggests that God has withdrawn His favour." This implies that in the Eastern countries there is to be found an acceptance of the belief in the inferiority of the female sex. In the Grade Six Manual, at page 134, headed "Missionaries," we find, "Is it possible to overestimate the importance and significance of this historical meeting of the Church in Antioch where, for the first time in history, overseas missionaries were chosen, ordained and sent forth to evangelize the heathen?" This would leave the impression that all who are not members of the Christian church are unenlightened persons.

The present course in religious education not only affronts many adherents of non-Christian faiths, but it appears to have failed to achieve even the sectarian Christian objectives it pursues. We found considerable opinion among those submitting briefs to confirm the view that the stated goals are not being realized. We have been unable to find widespread enthusiasm for the course among trustees, teachers, and parents of any denomination. It is true that we heard expressions that "children who have had religious instruction in the schools are happier, better adjusted, and easier to discipline"; that most of our young people who are in difficulty with the authorities are "children with very little connection with the Christian church or with Sunday School, and who come from homes where little attention is given to such matters"; and also that "the Bible is the only book which teaches us how to love one another and do good." These were general statements unsupported by evidence. Meaningful statistics in such matters are of course impossible, but this does not justify making broad assumptions. There is no evidence that the course has even succeeded in "preparing children to live in a democratic society which bases its way of life upon the Christian ideal."[6]

We do, of course, recognize that a general knowledge of religion is necessary to form a well-educated person. This, however, does not mean that religious indoctrination should take place in the public schools. We must distinguish between religion as a subject for study and religion as a manifestation of faith. As a subject for study it will

be encountered naturally in all areas of the curriculum. When taught in a period specifically set aside to achieve the aims of the present course, it is much too likely to become an exercise in religious commitment.

Most children who enter the public schools of Ontario have had some religious indoctrination, in the home, the church, temple, or synagogue. That indoctrination must be respected throughout their public school careers. Some children have not been brought into touch with religion in any form, in some cases through misfortune or neglect, but in others by the deliberate choice of their parents. The public school system has neither the obligation nor the right to try to inculcate religious faith in the latter, nor has it the obligation or right to proselytize the former. The rights of individual conscience must be respected. While obedience to the principles of education requires the school to present for study by all of the children the significant ideas, events, and personalities of different religions, this need not become indoctrination. What we consider should be the objectives and manner of such study will be discussed later in this report.

It has been suggested to the Committee by several briefs that although the present course of study may appear to leave children open to Protestant religious indoctrination, the provisions for exemption of those whose parents object to the teaching offset the exposure. It is our view, and we are supported by a number of other briefs, that this special treatment is in itself discriminatory and should as far as possible be eliminated from the public school system. Discrimination through exemption is felt equally by those who find the course too secular to accord with their religious ideas and by those who find it too sectarian. It is unfair, also, to teachers who are unable to teach the course conscientiously and are accordingly either embarrassed by having to secure exemption or are pressured into hypocritical conformity. It is important to see clearly where the responsibility in this situation lies: contrary to popular belief, discrimination is not the problem of those who are discriminated against, but of the "smug majority" who permit the practice, and who alone have the power to end it. The public schools must surely be kept free of prejudices if society as a whole is to advance towards their elimination. Every course or program in the public school should be designed to be acceptable to all reasonable persons and, consequently, leave no justification for requiring discriminatory exemptions.

Our view that the present course of studies in religious education is unsuitable takes into consideration the fact that the Ontario com-

munity has changed greatly in the last 24 years. From a predominantly Anglo-Saxon Christian society, it has become a pluralistic one. In Ontario now flourish many religious denominations and sects related to ethnic groups which have come to this province from all parts of the world. To disregard this fact would be to discriminate against large segments of the population. Further, in this contracting world Canadians are daily coming into close contact with people of other countries. It is important that they adopt a broad religious outlook that will enable them to regard world movements sympathetically. The principles of human and civil rights which are being passionately restated all over the world must certainly be applied in the public schools of this enlightened province. We ought not to continue to be one of the few non-sectarian school systems in North America which provide for religious instruction within school hours by the classroom teacher; we have an obligation to join the mainstream. Among the main problems facing modern society are the avoidance of war, the improvement of education, and the adjustment of humanity to a mechanized world. The present course in religious education in Ontario contributes nothing to the understanding of these dynamic problems; instead, it exacerbates them.

We are concerned not only for religious tolerance, but for religion itself in the context of the present course. It appears to us that the teaching of religion in the schools as now prescribed has weakened rather than reinforced the traditional authority of the home and the church in this area. Religious faith is a personal commitment, and we believe that this commitment can best be made in the home and in the place of worship. An ostensibly non-sectarian public school is neither the appropriate nor the most effective environment for a religious commitment of faith; the vital influence of the home and the church in leading a young person to that crucial decision cannot be satisfactorily replaced by the public school. This fact was recognized by many of the clergymen who spoke to us, and we found their concern valid. To make the school truly effective in religious teaching, some would advocate the establishment of schools sponsored by individual churches. In our opinion this could lead only to an unfortunate fragmentation of our public school system.

Can the present course of study in religious instruction be modified to meet the standards required of modern education? It has been suggested that its emphasis on Christianity is justified by the fact that in addition to being the faith of a majority of the population of Ontario, Christianity has so greatly influenced the history and literature of

Western civilization. Thus, it is said, the course, after modification to include less intensive study of other major religions, could then be updated by introducing more real life situations. Discrimination and intolerance, it was claimed, would decrease if this modified course were presented by better trained teachers.

We have given careful consideration to this proposal. It is our opinion that a satisfactory modification of the present course cannot be achieved. This conclusion is supported by the fact that various briefs have expressed views that the present course is too superficial, too dogmatic; too emotional, too bland; too elementary, too abstract. We find much evidence to support all these views, conflicting though they are. How then could the course be modified to meet the criticisms? The fact remains that, after 24 years, the manuals, although revised, are still objectionable to many; the teachers, although better informed, are still inadequately prepared; and the course itself is still only haphazardly integrated into the curriculum. At many levels and in many areas it has fallen into disuse or has become the cause of friction in the community. The course invades the integrity of public education and is, therefore, basically wrong.

There must be a totally new approach to the problem.

III

ALTERNATIVE PROPOSALS

A NUMBER of alternative proposals for programs in religious education were put before the Committee for consideration. These suggestions were extremely varied, ranging from regularly scheduled periods of religious instruction by specialist teachers or clergymen to the complete elimination of any form of religious education from the curriculum. Some persons, as already noted, recommended that government support be given to parochial or private schools operated by particular religious groups. We rejected this as destructive of our great democratic school system. We also considered the proposal of "released time," which means the release of pupils during regular school hours for attendance at classes of religious instruction given either within or without the school buildings. We concluded that this would be divisive and unnatural. It was also suggested that a course in morals and ethics be made optional with the course in religious instruction. It seems to us that this would effect no improvement over the present exemption provisions. We were told that an improved

course taught by trained specialists would overcome all difficulties, especially if it were postponed to the later grades of the elementary schools. We explored this possibility in detail, giving careful consideration to what the content of such a course might be. It soon became evident that even an improved course would be open to wide criticism. If made acceptable to one group, it would be offensive to others; if it were made generally acceptable, it would be too bland to be effective.

In the end, it became clear to us that all of these proposals were incompatible with the basic principles of good education. They would promote dissension in the community, engender sectarian pressures among groups, and continue to create painful embarrassments for the children who would not participate in the proposed program.

III

CONCLUSIONS

It is the conclusion of this Committee that the present course of study in religious education in the elementary schools of Ontario should be discontinued, and that the aims as set out in related legislation, programs of studies, regulations, and guide books, should be abandoned.

We take the view, notwithstanding, that it is an essential function of the educational system to instil knowledge about religion, as well as to develop the ideals, attitudes, and values derived from our heritage, of which religion forms so great a part. The cultural advantages of the study of world religions are self-evident. The Scriptures are the world's great literary treasure. History, literature, art, and music cannot be understood or appreciated without an adequate background of religious knowledge. Equally important are the ethical values inherited from religion.

The present course of studies in religious education has failed in its first obligation, teaching, because it is not designed in accordance with modern principles of education. It does not provide for the objective examination of evidence, nor stimulate the inquiring mind; it does not teach children to think for themselves either about the facts of religion or about ethical matters. Instead, it presents Bible stories and religious ideas which may have little relation to the daily life of children, and it sometimes does so in terms that are offensive to many.

We believe that it is possible to build a sound program which will furnish young people with adequate knowledge of world religions. In

the course of this program, they can be made aware, for example, that most people in our society believe in a religious interpretation of life which involves the existence of God as a transcendental power. At the same time, they may recognize, without prejudice, that there are people for whom this interpretation is not valid. And we believe that there are ways of encouraging the development in young people in public school of high standards of character, ethical ideals, and an understanding of moral values, without trespassing on the personal religious beliefs which they have learned at home or in their separate places of worship.

IV

REGULATIONS AND STATUTES

DURING THE COURSE of the Committee's hearings, certain regulations and statutes presently in force in the province were brought to the Committee's attention. Regulation 45, R.S.O. 1960, c. 361 was specifically mentioned by several groups appearing before the Committee and Section 8 of the Public Schools Act, R.S.O. 1960, c. 330, was noted by the Committee itself.

Regulation 45 assumed a new significance when on August 24, 1967, Hon. John Robarts, Prime Minister of Ontario, announced the formation of a system of French-speaking high schools in the province. In the course of this announcement the Prime Minister referred to the question of language and religion within these schools in the following words:

> The whole problem of religious education is presently under study and I want to emphasize that what we are proposing here is an extension of our public secondary school system. It will not affect the existing policy of the Government of Ontario with respect to separate schools.

This announcement was greeted with approval in most parts of the province, and this Committee commends the Government for its efforts to provide equality of educational opportunity for the French-speaking population of Ontario.

As a result of this announcement and the development of the French-speaking secondary school system, a new dimension in education was introduced within the province. The question of religion within these secondary schools was added to this Committee's responsibilities.

Several groups of the French-speaking segment of Ontario presented representations to the Committee; among them the following:

L'Association des enseignants franco-ontariens

L'Office provincial de catéchèse de l'Ontario

L'Association des écoles secondaires privées franco-ontariennes

L'Association canadienne-française d'éducation de l'Ontario

La Fédération des associations de parents et instituteurs de langue française de l'Ontario

In all of these representations, great emphasis was placed upon Regulation 45 which permitted at the option of local Boards of Education the teaching of religion within the secondary schools for two half-hour periods per week.

During the course of the representations it became clear to the Committee that the delegations were not satisfied with Regulation 45, permitting the teaching of religion at the discretion of the Boards of Education. The delegations felt that the teaching of religion in any particular French-speaking school should be a matter for the parents to decide. These groups suggested that this Committee should recommend the amendment of Regulation 45 to provide that religion should be taught in the French-speaking high schools where requested by the parents. One group suggested that ten heads of families (French-speaking) should have the right to require the teaching of religion by members of the staff of the school for two half-hour periods a week and in time the holding of religious exercises within the school either before, after, or during school hours.

These groups made clear to the Committee that they would recommend that there be two courses in religion: one based on the denominational beliefs of the Roman Catholic Church and the other a course in social ethics. It was submitted to the Committee that those students wishing to take the Roman Catholic denominational course would be able to do so, and that the social ethics course would be available to the others.

This Committee has already stated strongly its view that denominational teaching should not be permitted anywhere within the public school system. The Committee recognizes the intertwining of language and religion in the case of Franco-Ontarians. While it is aware of the importance of the church in the life of the Franco-Ontarians, the Committee must not lose sight of the fact that its concern is with the teaching of religion in the public schools. The Committee must remain true to the principle that there shall be no denominational teaching of religion in the public school system of Ontario. Further,

the Committee feels that its recommendations must apply to the entire public school system. If the French-speaking high schools are to remain a part of the public school system of Ontario, they must be governed by the same regulations as all other segments of the system.

Regulation 45 has been interpreted to state that a Board may provide for the teaching of a particular religion in one secondary school of its system and not in the remaining schools. Accepting this interpretation, a Board having three secondary schools under its jurisdiction could provide, under Regulation 45, for the teaching of Roman Catholicism in one school, Judaism in another school, and a particular sectarian Protestant faith in the third. This situation, in the Committee's opinion, could be a most divisive factor in the community and is thus completely unacceptable.

For the foregoing reasons this Committee recommends to the Minister the repeal of Regulation 45 in its entirety.

As mentioned previously, the present legislation provides for school visitors. The Public Schools Act, R.S.O. 1960, c. 330, s. 8, gives judges, members of the Assembly, and members of municipal councils, as well as local clergymen, the right to visit the public schools in their municipalities. In so doing they may attend school exercises, examine the progress of pupils, and inspect the state and management of the schools. They may even give advice to the teachers, pupils, and any others present, as they think fit.

We believe that this legislation has long outlived any usefulness it may ever have had. There is little to be gained at this time by discussing its usefulness in earlier days. Certainly, there can be no justification for the retention of school visitors within the present framework of our educational system. There are ample safeguards for the maintenance of proper standards in our public schools. In the areas of religious education and character development, we are satisfied that our recommendations for curriculum review, as set out later in this report, eliminate the necessity for any school visitors.

Accordingly, we recommend that the legislation pertaining to school visitors be repealed.

IV

OPENING EXERCISES

Opening exercises constituted the first religious observance suggested to the schools of Upper Canada. As noted in Chapter One, the

following recommendations were made in 1816:

1 That the labours of the day commence with prayer.
2 That they conclude with reading publicly and solemnly a few verses of the New Testament, proceeding regularly through the Gospels.
3 That the forenoon of each Saturday be devoted to Religious Instruction.

However, as has already been indicated, Egerton Ryerson was doubtful whether these measures were observed in many schools.

Almost all of the religious observance which occurred in the common schools could be included in the term "opening exercises," for there is scarcely any evidence of organized religious instruction. When clergymen came into the school it was to examine, not to teach, and the teachers themselves usually required only the reading or recitation of texts.

Local histories and recollections of former school-teachers provide evidence of what went on in the schools of the 1830s and 1840s. "The Bible I found in general use." "Verses of Scripture were committed to memory by the pupils." "Reading was generally out of the Old Testament." "We read a lesson in the Bible each day, and not infrequently I commented thereon: nor do I recollect of any one finding fault with it."[7] Most of the evidence runs along these lines.

But it is necessary to remember that there were extreme positions. As noted in Chapter One, zeal reached an unusual intensity in West Zorra, of which Rev. W. A. MacKay wrote, "Worst of all, they were flogged if they failed to recite correctly the Shorter Catechism. Oh! how the Presbyterians envied the other denominations for their privilege of exemption from the Catechism."[8]

On the other hand, a township school commissioner in Oxford County complained in 1842, "Many of the schools are badly supplied with books, & particularly with the Scriptures. I am, therefore, the more anxious that the rising generation should have a better opportunity of reading the Bible than they have at present by introducing the Scriptures into the Schools. I consider it would be the means of getting the Bible into their houses."

He added that some people objected to the Bible being used in school because children took a dislike to it "on account of being made to labour in it, when learning to read." The writer protested, "I am no bigot, or sectarian, nor do I wish any note or comment to be used by any of the Teachers, when the Bible is read."[9]

Churches were very far apart; in many places the schoolhouse was

used for religious services on Sunday. Probably prayer and Bible reading in the public school were regarded by most people as being desirable, to some it was a matter of indifference, and, as the above quotation shows, it was objected to by a few. However, in private schools, then as now, religious observances and teaching were the rule.

In 1846 the recommendation of 1816 was repeated and in 1855 it was stated in a much expanded form:

> With a view to secure the Divine blessing and to impress upon the pupils the importance of their religious duties and their entire dependence on their Maker, the Council of Public Instruction recommends that the daily exercise of each Common School be opened and closed with reading a portion of Scripture and by Prayer. The Lord's Prayer alone, or Forms of Prayer provided, may be used, or any other prayer preferred by the Trustees and Master of each school. But the Lord's Prayer should form part of the opening exercises, and the Ten Commandments be taught to all pupils, and be repeated at least once a week. But no pupil should be compelled to be present at these exercises against the wish of his parent or guardian, expressed in writing to the Master of the School.[10]

This iteration would suggest that the Council was aware that opening exercises were not widely used, and the exemption clause now introduced would indicate that objections had arisen. Indeed, during the 1850s and 1860s, while clergymen urged that the recommendation be made obligatory, superintendents' reports showed that although most teachers read a few verses of Scripture, there was little other religious observance.

Hon. Adam Crooks, the first Minister of Education in Ontario, who succeeded Egerton Ryerson, was obviously answering criticism when he stated in 1878, "It is not intended that the reading of any portion of Scripture be attended with any exposition, or instruction in the nature of an exposition of the text, and that explanation should be limited to the better understanding simply of the words used." This directive was still sufficiently ambiguous. A teachers' convention in 1882 reported that "the number of schools opening with religious services is happily on the increase."

In 1884, as noted in Chapter One, the opening of schools with prayer and reading from authorized Scripture selections "without comment or explanation" was made mandatory. Children could be exempted if their parents wished it. The next year, as also noted, the Minister of Education prepared the "Ross Bible" to be used in

opening exercises but it met with so much criticism that the use of the Bible itself was again authorized.

In 1896 many complaints were made by teachers and superintendents about religious exercises in the schools. Children were said to read "in a careless, hasty manner," while "young teachers hurry and gabble." Some children, it was reported, were reverent while others indulged in "quiet and irreverent license." "As to religious exercises and instruction," stated a report of 1900, "most of the trustees are utterly indifferent." Three books of graded Bible readings prepared in 1930 for use in the schools were not widely accepted.

The regulations of 1944 (the year in which the present course in religious education was instituted) provided that "*God Save the King* or *O Canada*, or both, shall be part of the daily opening or closing exercises in a school."

The section of the regulations governing religious exercises directed that "a public school shall be opened or closed each day with religious exercises consisting of the reading of the Scriptures and the repeating of the Lord's Prayer or other prayers approved for use in schools." The Scripture passages were to be chosen from any list of selections adopted by the Department of Education for such use or from any other public school list approved by the Minister, as the school board might direct. The opening exercises might include the singing of one or more hymns approved for use in public schools.

The Report of the Royal Commission on Education in Ontario of 1950 recommended:

a) that religious exercises continue to be conducted and religious education continue to be a subject of instruction in public elementary schools;
b) that the present regulations relating to religious exercises and religious education in public schools be continued.

Further, the Report recommended "that religious exercises be conducted in the new secondary schools and junior colleges."

The present Committee found when it began its investigations that, in general, opening exercises were being carried out in the public schools even where no class periods of religious education were offered. From the briefs presented and from widespread inquiries the Committee learned that in some schools opening exercises were elaborated to a point constituting overt indoctrination whereas in others the exercises were careless and perfunctory. Often, especially in secondary schools, they were heard over loudspeakers and little attended to by the students. A short résumé of comments from briefs will show the

variety of opinion concerning opening exercises in the public schools.

Some briefs asked that opening exercises be completely abolished. It was stated that the exercises give an opportunity for indoctrination which is often seized upon by zealous teachers. Moreover, a number of groups claimed that all devotional acts are improper in public schools, whether children can claim exemption or not. They are discriminatory and divisive, "an arrogant expression of dominance."

Other briefs asserted that opening exercises were dry and mechanical, and even that sometimes taped prayers were used. It was asserted that most children read poorly and when one of them read the Scripture passage the others were either too bored and indifferent or they "laugh and look out of the window." It was even claimed in one brief that "Christian children should not pray with unbelievers."

Many briefs, on the other hand, praised the exercises as they now exist and urged their continuance. Parliament and other public bodies and occasions are opened with prayer, why should not the schools be opened with appropriate ceremony? The absence of opening exercises would indicate that religion was not an integral part of life and make the school wholly secular. Opening exercises, reverently conducted, could set the tone for the day and give strength and peace of mind. Learning to worship at the beginning of each day may initiate in the child a habit which will govern his attitudes and conduct.

Quite apart from their religious content, opening exercises were said to give the participating class a feeling of group solidarity. A few minutes of meditation and collectedness make a valuable beginning for the school day. Bible reading even without explanation has value in that it familiarizes the child with Bible content and the beauty of Biblical language.

Those who were in favour of opening exercises made a number of suggestions for improving and widening their form and scope. Variety might be introduced by sometimes joining in choral reading or music other than hymns, or substituting a period of silent meditation. Scriptures should be read by the teacher with "dignity, clarity and meaning," but pupils might be allowed to choose the Scripture passages and write their own prayers. The Bible reading might be followed by explanation or brief interpretation but here great caution would be needed. Pupils might discuss the Scripture passage which had been read. A number of briefs urged the use of readings from other Scriptures, such as those of Islam or Buddhism as well as those of Judaism and Christianity, to emphasize the harmony between different religions. A book, it was suggested, might be prepared of reading selec-

tions from all religions and Bible and other religious passages should appear in all reading texts.

On the whole the opening exercises were found to be much more widely acceptable and less controversial than the religious education classes.

After the Committee had considered the many views expressed in these briefs, it sought to evaluate "opening exercises." We examined them particularly in relation to our conclusion that there should be no religious indoctrination in the public school system.

We were impressed by the fact, which we have noted was mentioned in several briefs, that many public functions in the province of Ontario, such as convocations, opening of the Legislature, and public meetings, are begun with the singing of the National Anthem and the reciting of a prayer. At gatherings such as these, people who object to the prayer usually stand in respectful silence without taking part. In the Committee's opinion, such opening ceremonies are indeed intrinsic in the culture of the province of Ontario. At school the child is being prepared for life in this society and accordingly participation in opening exercises at the beginning of each school day in the elementary grades is helpful in rounding out his education.

It was also brought forcibly to the Committee's attention, as previously noted, that to eliminate opening exercises would suggest that religion is not an integral part of the life of the people of this province. It is the Committee's view that religion does indeed play a vital part in our life and that the holding of opening exercises therefore exposes the child to a valuable learning experience in relation to the whole community in which he lives.

The Committee therefore recommends that opening exercises consisting of the singing of the National Anthem and a prayer, either of universal character appealing to God for help in the day's activities, or the Lord's Prayer, be held in the home rooms each morning in the elementary schools of Ontario. The Committee further recommends that these opening exercises be led by the home room teacher and that where feasible the students participate in their planning as well as in the presentation.

The Committee is mindful of the decision of the Ontario Court of Appeal in the case of *Donald* v. *Hamilton Board of Education* (1945) 3 D.L.R. 424, which held that the provisions of the relevant statutes and regulations exempting school children from religious exercises did in fact exempt them from the requirement to sing *God Save the King*. The Court decided that this anthem had religious significance to those

requesting the exemption. Nevertheless, the Committee is of the opinion that the opening exercises which we now recommend should be found acceptable to almost all reasonable persons. Isolated requests for exemption, on the basis of individual religious implications, may have to be dealt with on their merits as they arise. We would regret such necessity, but for democratic reasons must admit the possibility.

The opening exercises suggested by the Committee can in the hands of a sensitive and intelligent teacher be expanded to recognize national days such as Remembrance Day and significant religious days of all faiths such as Easter, Hanukkah, Christmas, or the Passover. If the teacher elects to introduce such material in conjunction with the opening exercises, it must be done with sympathy, respect, and in the best of taste, with no attempt to indoctrinate. References to these festivals should be solely to inform and to explain to the students that such festive occasions exist, and to describe their meaning and significance within the community.

In the secondary schools of the province the Committee recommends that opening exercises consisting of the singing of the National Anthem and the recitation of either a prayer of a universal character or the Lord's Prayer, be held at the beginning of any student assembly but not daily in the classroom. Because of the nature of the secondary school system, it is felt that the holding of opening exercises should be restricted to special events such as assemblies, award days, and school concerts. This is in keeping with the Committee's view that opening exercises are a part of the "living experience" of the people of this province.

The most significant change we recommend in the opening exercises is the cessation of Bible readings at the opening of school. Many briefs, as previously noted, criticized the reading of the Bible for a variety of reasons. The significance of the Bible in the schools has been dealt with elsewhere in this report. It will suffice to say here that the Committee feels that reading of the Holy Bible should not form part of the opening exercises but rather should occur as part of literature, history, or other courses.

The intention of the recommended opening exercises should be inspirational and dedicational rather than confessional. The above distinction is essential in order to permit participation by all students. Further, the Committee is convinced that through the use of this type of opening exercise, students will acquire respect for their country, for their school, for their work, and for the beliefs of all people. The pluralistic nature of Ontario's society has been recognized by the

Committee. The recommended opening exercises have religious significance for many and cultural significance for all. We are aware of the rights of minorities as well as the rights of the majority, and we have attempted to recognize the rights of both. What we have recommended is intended to fulfil a useful learning purpose, and should not be objectionable to most reasonable persons. Certainly, the opening exercises need provide no opportunity for indoctrination on the one hand or for watering down of individual belief on the other. We hope that all students will feel free to attend them in good heart.

NOTES

1 *The Schools Administration Act* R.S.O. 1960, c. 361, s. 22 (1) (c).
2 Regulation 81 s. 35 (5).
3 *Regulations and Programme for Religious Education in the Public Schools*, p. 8. (The quotations within the quotation are from the *Programme of Studies of the Public and Separate Schools.*)
4 *Programme of Studies for Grades* I *to* VI *of the Public and Separate Schools*, 1960, p. 7.
5 *Brief of the Canadian Jewish Congress to the Committee on Religious Education in the Public Schools*, p. A7.
6 *Regulations and Programme for Religious Education in the Public Schools*, p. 8.
7 Hodgins, V, p. 278, and IV, pp. 146–153.
8 W. A. MacKay, *Pioneer Life in Zorra*, p. 248.
9 Hodgins, IV, p. 305.
10 Hodgins, XIV, p. 267.

CHAPTER THREE

A Recommended Program

II

MORAL DEVELOPMENT OF THE YOUNG PERSON

1 AIMS OF MORAL EDUCATION

In addition to being charged with the responsibility for examining and evaluating the present program in religious education, the Committee was asked to study means by which character, ethics, social attitudes, and moral values and principles might best be instilled in the young, and to consider the responsibility of the public schools in these matters. We affirm our belief that in these areas lie many of the greatest responsibilities for future curriculum development, as well as some of the greatest opportunities.

Character building as an aim of education defies clear definition, at least in terms that invite universal understanding and acceptance. All readers of this report may agree, as we have already agreed among ourselves, that desirable qualities of character encompass a high degree of moral development and an awareness of those ethical ideals which are generally commended by society. But which ethical ideals are generally commended and which are not in the pluralistic world in which we live? We may concur that moral development of the individual is a proper responsibility of the school, albeit not exclusively a school responsibility, but before pondering how to reach such an objective we must describe with some precision just where it is that we wish to go.

We note that those scholars who have undertaken the most extensive research in moral development in recent years have often come to conclusions which are sharply contradictory. Perhaps we should not be too surprised that the lay public is so often confused about this subject in view of the notable lack of inter-disciplinary communication concerning it among psychologists, philosophers, theologians, sociologists, and other investigators. But in this regard we note that in June 1968, the Departments of Applied Psychology and of History and Philosophy of Education in the Ontario Institute for Studies in Education brought together a number of leading international authorities in several unrelated fields in a conference whose topic was "Moral Education: An Interdisciplinary Discussion of Selected Questions." We commend both the spirit and the vision behind this project, whose reported discussions we ourselves have found most valuable, and we express the hope that the subject will continue to be explored seriously by educationists in such ways as this.

Anyone making serious inquiries, as we have had to, regarding research findings in the field of moral development up to this time will be at least mildly surprised by some of the improbable but well documented conclusions that have been arrived at. Thus it is some four decades since Hartshorne, May, and Shuttleworth reported that "a child does not have a uniform generalized code of morals but varies his opinions to suit the situations in which he finds himself. In other words, he has a home code, a school code, a Sunday-School code, etc., or else he adapts a code fundamentally his own to meet the more insistent demands of the occasion."[1] These investigators went on to point out that although some people cheat frequently, and some less frequently, there is no clear dividing line between those who cheat and those who do not. Nor is the willingness to cheat in a particular situation a reliable indication of that individual's willingness to cheat in a totally different situation, likelihood of being discovered entirely apart. Finally, the fact that a person expresses a vigorous opposition to cheating in all circumstances seems to furnish little assurance that he will not himself cheat in particular situations, although certainly only in some.

There is also a correlation between intelligence and the ability to reason morally which is recognized repeatedly in the studies that have been made. We do not believe that it should be given undue emphasis or made the springboard for unwarranted generalizations. It seems incontestable, however, that moral maturity is facilitated by intellectual maturity, although it is by no means an automatic consequence of it. Jones summarized this view pointedly in 1954, and more recent investigations have tended to support what he said at that time:

> ... although good intelligence does not guarantee normal or superior character development, good intelligence, plus all the other advantages and opportunities that usually go with it in our culture, does give one a better chance to avoid or counteract the stimuli leading to inferior character, on the one hand, and to select more worthy stimuli and more socially acceptable goals, on the other.[2]

This generalization appears to have been justified statistically, but it should not be permitted to lead to others which would be unwarranted. It has often been pointed out that character development (which we equate with development of the ability to reason morally) involves many complex factors; these certainly include the ability to reason compassionately and lovingly. They include also the capacity to feel, and to demonstrate when appropriate, sentiments of genuine

appreciation or respect. Capabilities of this kind can doubtless be developed, but they are not a monopoly of the high intelligence group. Emotional sensitivity is not dependent upon intellectual sensitivity, as every social worker and every teacher has always known.

It is also disquieting to the layman to contemplate the polarization that has developed between theories regarding moral education within particular disciplines – between leading schools of developmental psychologists, for example. On the one hand stand the dynamic-organismic psychologists; opposing them are the Stimulus-Response (S-R) reinforcement theorists. The first group believes that moral development of the individual is an inexorable psychological process which, although it may be stimulated, almost always occurs in a fixed sequence of stages willy-nilly. The S-R school, on the other hand, sees controlling and even programming the learning environment as an educational technique, and therefore an educational responsibility. This group finds in the moral development of the individual convincing proof of the direct internalization of cultural norms from the environmental patterns which always exist (and which may therefore be adapted to achieve specific learning objectives). If it is difficult for the layman to attempt to reconcile such extreme viewpoints – relevant though they both are to any plan for curricular revision – it would be foolhardy for him to choose between them. We have not done so, although we have sought to heed these as well as other schools of thought in our recommendations.

Research is preoccupied with the uncertain and the unknown, and it should not surprise us therefore that psychologists can disagree, sometimes rather violently. So do sociologists and philosophers; for that matter, so do theologians. To abandon interest in research would be to set aside one of the clearest aims of modern education, which is to engender a spirit of inquiry in the classroom. The conclusions at which we have arrived concerning the role and purpose of moral education in our public schools are thus in no sense merely the product of our collective intuition. Rather, they are brought forward as a practical synthesis of the ideas of others, including those who have undertaken the principal investigations in this important but controversial area. And we have endeavoured to emphasize those principles which lend themselves to implementation in the practical situations of the school and the classroom, having regard for the need to avoid making unrealistic demands on an over-crowded timetable or burdening the teacher with unreasonable responsibilities for technical testing.

Before outlining the method whereby we would like to see moral education integrated with the curriculum in the future, let us consider what we mean when we speak of the moral development of the young person. The *Report of the Provincial Committee on Aims and Objectives of Education in the Schools of Ontario* concluded its discussion of corporal punishment with the following pertinent observations (italics added):

> Not only to help remove punishment and encourage a sense of responsibility, but for its own sake, moral development should be a major concern of the school. *Moral development means helping young people through practice to make moral decisions.* Although no fixed rules of conduct are taught, certain values or principles emerge in the process – mainly respect for and consideration of others and a commitment to truth, honesty, and fairness. *The developmental process in school lies in free discussion,* often among small groups of pupils, of questions encountered in literature and social science, and sometimes of problems that arise in the operation of the school. In addition to its value in relation to ethical aims, this approach has the advantage of gaining the respect of pupils for the school when they find that the teacher respects their opinions instead of dismissing the discussion by giving his own views as the right or authoritative answer.[3]

The summary just quoted accords exactly with conclusions which we had reached before publication of the report in which it appeared, and it would be difficult to formulate our own views on the meaning of and best approach to moral education more precisely.

What *is* morality? Theologians and philosophers as well as sociologists and psychologists continue to discuss this vital question (although not often enough with one another, as we have already observed), and many of their answers are given or are implicit in the briefs we have received. An all-inclusive definition is difficult, but it is likely that scholars and laymen would agree that a person's morality is primarily a measure of his ability to make moral judgments, and to arrive at decisions on the basis of moral principles. (We shall see shortly how Lawrence Kohlberg of the School of Education at Harvard equates reasoning morally with reasoning justly, a view that commends itself to this Committee.) In our opinion, then, it is the formal character or moral point of view of a particular judgment which is important, rather than its content. It is not the decision reached in a given situation that matters, so much as the process of arriving at that decision. In the words of Piaget, "*It is the moral judgment that we pro-*

pose to investigate, not moral behaviour or sentiments."[4] In the end we must be concerned, and justifiably so, with behavioural issues – that Johnny told a lie, that someone removed a toy bracelet from Mary's coat pocket, that Billy was in a fight during recess. The adult versions of these and other behavioural problems can be of serious consequence to society, including as they may the lack of industriousness on the part of a particular employee, the indifference of a community to irrational acts of violence committed by a few, or the willingness of a nation to accept blindly the leadership of a demagogue. But in the school environment, the danger is that conduct may be interpreted as synonymous with morality rather than be recognized as a mere symptom of the individual's level of moral development. Among young people at least, docility is not to be confused with morality, nor mere compliance with virtue.

Just as the rules of safety cannot be learned empirically, the administrative convenience of the school makes certain rules of conduct inevitable. But without abandoning such reasonable regulations as must be maintained, it is our duty to eradicate the myth that high marks, tidiness, punctuality, athletic prowess, or even the use of correct English grammar, are ever themselves moral attainments or that they are even related to the moral development of the young person. Social accomplishments or educational accomplishments they may be, even to the point of deserving measured public commendation in the interest of inspiring the group. But moral accomplishments they are not, and it is a disservice to any child to permit him to confuse these qualities. If he does so, he will face disillusionment later, and with disillusionment may come a spirit of rejection as well. If the young person's ability to make moral judgments is not soundly established when this happens, all the social and ethical and other standards that may have been dinned into him are likely to be rejected together.

3 MORAL DEVELOPMENT A CONTINUING PROCESS

If we accept the principle that a person's morality is his growing ability to make moral judgments, we are also saying that moral development of the individual is an ongoing process. Developmental psychologists, beginning with Piaget and reflected more recently in the work of Lawrence Kohlberg and of Elliot Turiel (Columbia University), have ranged much farther in their conclusions than this. First they defined, in somewhat stark detail, a series of distinct stages which occurred sequentially in the moral development of every person, and finally they proposed methods for diagnosing and comparing these stages.

Not only does Kohlberg, for example, outline six distinct stages through which, in his view, moral development must pass, but Turiel shows how, by careful diagnosis and *exposure of pupils at a given stage to the reasoning required at the next higher stage, the whole process of moral development may be stimulated to move forward.* It is the immutable character of this kind of moral development which distinguishes it from the malleable kind postulated by the environmentalists. The latter, the S-R school, have constructed their system of developmental psychology on the stimulus-response principles exemplified by Pavlov's dogs and Skinner's pigeons. And in yet another corner have stood the Gestalt psychologists who insisted that the actual learning process has many more dimensions than the trial and error basis of experimenting with laboratory animals. The Gestalt school has asked the psychologist to regard all facets of the educational process simultaneously, and to take note of the sudden flashes of insight that mark the normal learning process.

4 THROUGH THE EYES OF THE LEARNER

We have already said that we do not think it is incumbent on us to evaluate conflicting theories of learning such as these, and we are not competent to do so. Similarly, we feel that for the classroom teacher – as for ourselves – the question as to which theory should prevail can well remain academic. However, we do find important the insights which these and other scientific approaches furnish into the true nature of moral understanding. Thus when Kohlberg says that what is most desirable is that teachers start to listen carefully to what children themselves have to say about matters requiring moral judgments, he is wisely focussing our attention on how young people think rather than on how they behave. And it was Piaget who said earlier, "A child's spontaneous remark is ... more valuable than all the questioning in the world."[5] It is for such rewards as these that we encourage teachers at every level to pursue the broadest possible reading and study programs in child development; we shall make specific recommendations in this connection later in this report. How far should teachers be encouraged to delve into the literature of developmental psychology? As far, we would answer, as they individually find it profitable to do so.

Before describing the manner in which we would like to see moral education integrated with the public school curriculum in the future, let us consider some ways in which the purposes of moral education risk being misunderstood. We have tried to make clear that the teacher ought to be more concerned with the quality of thinking that produces

a particular moral judgment or decision than with the behaviour which is its consequence. To seek to influence moral development by changing its mode of expression is to put salve on a rash without treating the disease. If sitting quietly or coming promptly when called are synonymous with goodness, then household pets are frequently taught to be very moral creatures; after all, blind obedience was an attainment even of storm troopers. Not only should teachers be careful to make the distinction; they would be well advised to make certain that their pupils, too, do not confuse the quality of moral decisions with the quality of decisions which relate only to conduct and behaviour.

Another great fault in seeking to influence behaviour rather than the underlying process of moral reasoning is that it leads to the establishment of absolute values – the "bag of virtues" to use Kohlberg's phrase. Unfortunately our lives are filled with dilemmas for which the compassionate solution may sometimes be to stop short of making full disclosure, or perhaps to voice a conventional compliment when it is not absolutely honest to do so. It is regrettable, but absolute standards of morality are not a normal part of human experience and to teach that they can be is to risk the child at some later stage rejecting the whole system.

5 BEHAVIOUR AND MORALITY

Nothing in what we have just said should be interpreted as our wilful criticism of good behaviour as such, as a plea for permissiveness, or as our reluctance to commend virtuous conduct for its own sake wherever it can be found. But good deportment can be the direct result of conditioning, just as easily as it can stem from free choice arrived at by a process of cognitive reasoning of a high order. It is true that a hedonistic philosophy is likely to lead to moral bankruptcy, but this is a conclusion that the morally mature person should be capable of reaching independently; it is futile to seek, in the aim of education, to impose it upon him. It must always warm our hearts to encounter politeness or goodness in others; but the greater joy is to know that these qualities flow from the mind and the soul, and not from sterile conformity to imposed rules of conduct.

Not only do we rejoice in good behaviour as such, but we point out that socially desirable behaviour patterns are a natural consequence of a successful program which is aimed at the development of the ability to reason morally. Although social adjustment should not be the immediate purpose of such programs, it will be a probable consequence of them. Thus we are concerned about the quality of the social adjustment which each young person may achieve, while continuing to regard the

latter as evidence rather than as the principal purpose of moral development.

Norms of conduct based on moral reasoning rather than on moral absolutes carry implications that are far-reaching, because they extend to all phases of social living. The ethics of driving, to mention an example that is not far-fetched, will directly affect safety on the highway. The individual's duty to tell the truth about his product, the public's attitude towards persons charged with law-enforcement, respect for the democratic process in meetings, sportsmanship on the playing field, courtesy in the shopping centre, the peer-group influence in relation to the so-called new morality – each of these can be influenced in a fundamental way by the habit of reasoning morally or, if one prefers, of thinking justly. This is not to say that we bring forward the new program as a panacea; what we believe is that to the degree that it is intelligently implemented, it must produce results that will be socially desirable measured by any criterion other than that of anarchism.

It is possible to argue that any kind of moral education presupposes an inculcation of standardized values of some kind as a curriculum objective. If the preferred alternative is that our public schools should be indifferent to the moral development of our young people – as we define moral development – we are compelled to say that we do not prefer it ourselves. Even those who have been most outspoken in criticizing every approach to moral education that might lead to the inculcation of absolute values have not been indifferent to the responsibility of the school for the ethical education of its pupils. Nor are we convinced that those few who decry moral education as such often understand its proper purpose, i.e., they place the emphasis on moral posture rather than on moral reasoning. Kohlberg faced this issue squarely, and provided an important definition of moral values as well, when he stated:

> The school is no more committed to value neutrality than is the government or the law. The school, like the government, is an institution with a basic function of maintaining and transmitting some, but not all, of the consensual values of society. The most fundamental values of a society are termed moral values, and the major moral values, at least in our society, are the values of justice ... The problems as to the legitimacy of moral education in the public schools disappear, then, if the proper content of moral education is recognized to be the values of justice which themselves prohibit the imposition of beliefs of one group upon another.[6]

Here, then, is the final rationale for a program whose purpose is to stimulate moral reasoning rather than to inculcate moral absolutes. The objective must always be to encourage the individual to weigh the justice of alternative courses of action or of varying conclusions open to him. And justice in this sense means social justice, for clearly one of the most stringent conditions of every just solution will be that it should show respect for the subjective beliefs and convictions of others. That is to say, the just solution will seek to accommodate the rule of conscience. If our willingness to look in the end for the benchmark of justice constitutes acceptance by us of an absolute, it is an absolute which we think enjoys the unique characteristic of being capable of being defended at every time and in every situation. Henceforth in this report the concept of morality becomes synonymous with justice, and to reason morally means to reason justly.

When we say we are in favour of stimulating the young person to reason morally and that we are opposed to teaching him a code of behaviour for its own sake, we mean that we hope that he will be helped to arrive at personal judgments and to make personal decisions which are as mature, i.e. as just, as his progressing levels of moral development permit. Whether we wish it were so or not, standards of social conduct will never be inflexible. They will go on changing, as they have always changed, with time, place, and cultural milieu. But a habit of basing behavioural decisions on the highest moral reasoning of which the individual is capable permits a universal kind of consistency. It will become evident as we consider the succeeding stages of moral growth that do occur that the person who founds his conduct on moral reasoning is unlikely to be attracted to a life of searching for kicks.

The judgments and decisions of the individual will be reinforced by the traditions and teachings of the home, and will ideally be fortified by discussions at school of the problems which are most likely to be encountered in life. We shall examine this discussion-technique closely later in this section, but it is to be hoped that the young person's moral judgments will come to be characterized by a healthy inquisitiveness, and also a sincere respect for the differing judgments and conclusions of others whether these differences stem from objective logic or subjective belief. Indeed, *if any purpose of the program in moral education which is to be proposed deserves to be stressed above all others, we believe that it ought to be this attitude of true respect for the convictions, traditions, and cultures of others – including their religious beliefs.* And such respect should always be built on the sure foundation

of precise information regarding what those convictions are and the traditions from which they spring.

This respect for the convictions of others should embrace a respect for institutions and customs which have been built over the years by society and which have been accepted by most of its members. This is not to say that the *status quo* is always beyond criticism, or is incapable of being improved. But there is a vast difference between the inquiring, questioning attitude on the one hand and the disrespectful, cynical, iconoclastic posture of those who demand change for its own sake and who exult in the hurt that an attitude of scornful disrespect can bring to others. In short, although we do not favour a spirit of intellectual complacency in any field, we cannot condone cultural insolence as an instrument to combat it.

These thoughts regarding the pedagogical implications of upholding an absolute code of behaviour are hardly new, but some of the briefs we have received suggest that such an ideal too often displaces the emphasis that ought to be given to developing the young person's power to reach sound moral judgments of his own. The young person should be taught to reason morally; he cannot be brain-washed into a state of true morality. He should not be taught to categorize human actions in blacks and whites, and his own behaviour must not be interpreted in this way either. In the area of moral education the proponents of a rigid stimulus-response approach to learning are too likely to condone what in fact is brain-washing.

6 INFLUENCE OF THE PEER GROUP

If conformity with the behaviour of the group is not a desirable aim of education, exploiting the natural desire to conform is a bankrupt approach. It may pay some behavioural dividends in the short term, but it can hardly induce a young person to reason morally or even to acquire some of the virtues most likely to be sought after – such as sincerity, let us say. But admittedly the influence of the peer group on the pre-adolescent and adolescent can be very great. Thus the values esteemed by the class as a whole are likely to be adopted by its individual members, often even before they are fully comprehended by all of them. This phenomenon is too well known to most teachers (and parents), and it is not surprising that it is made a part of the learning technique in some school systems. Urie Bronfenbrenner (Cornell University) has furnished vivid accounts of its use in Soviet schools, for example.[7] There the values of the school, which in this instance include the social and political values of the state, are gradually inculcated in

the class as a group. The powerful influence of the collective viewpoint of the latter is then brought to bear, via the teacher if necessary, on individual pupils by means of openly demonstrated approval or disapproval. This "love-withdrawal" and "love-reinforcement" technique leaves the deviant individual only three alternatives: he may exert his own force of persuasion to convert the group (clearly not a practical possibility in Bronfenbrenner's illustration); or he may accept ostracism; or he may conform. In our own system, could these three alternatives possibly deserve the labels of "activist," "hippy," and "square," respectively?

We believe that use of the peer-group influence as a teaching technique to establish desired behavioural patterns is questionable on many grounds. It is surely to be condemned when used to influence processes of logical reasoning, and it becomes meaningless in connection with a true moral development program. On the other hand, incidental exposure to the peer group's reasoning about a particular moral conflict may assist development of the young person's capacity to reason morally. It is a technique to be used with discrimination, however, as it invites acceptance of absolute group standards in preference to individual reasoning to individual conclusions. It can also become a powerful instrument of indoctrination, and our Committee is vigorously opposed to every kind of indoctrination *per se*.

An objection to abstract preaching of moral traditions is that it is self-defeating whenever it is obvious that the same traditions are not respected by teachers, parents, and society generally. Beyond doubt, the most powerful environmental influence which young people encounter is the one in which they have their earliest and most profound experience with life in the home. "Children do as we do, not as we say," observe Peck and Havighurst. "Their character tends to be an accurate reflection of the way their parents act toward them, no matter what contrary pretences some parents try to present to society. There is no way for parents to explain away or to give away this responsibility; it is a simple, inexorable fact."[8] Thus there is a limit to which the school can hope to provide a desirable countervailing influence on character for the purpose of balancing an undesirable influence at home. The success of any school program will be affected most strongly by the extent to which the parents have fulfilled their responsibilities in the pre-school years. (The crucial importance of this stage has been indicated by abundant evidence gathered recently concerning the tremendous effect of formative influences on the child before he enters kindergarten.) If the school, in its turn, is to influence character

at all, it must take care that it operates on the young person's processes of moral reasoning, not on his moral assumptions. Peck and Havighurst go on to point out, "In school, church, or scout work it is fatal to the development of mature character to enjoin behavior solely on the weight of authority, or because 'it says so, here.' ... *Even if tradition is right*, to teach children to obey it simply *because* it is tradition, or an 'authority', is to cripple their capacity to become truly mature and intelligently self-governing in their moral behavior ... This is a familiar idea in ... educational philosophy, but it is honored far more in theory than in practice."[9]

We believe that these views are sound. They form the foundation of the recommended program in moral education which we shall outline later in this chapter of our report.

7 A PROGRAM – NOT A COURSE

The insights provided by the various schools of developmental psychologists on the reasoning processes of young persons are deeply discerning. In addition, our Committee has discovered in more than one of them authority for the approach to moral education in our public schools which we favour. It is one which we believe is consistent with the principal findings of recent research although it is not a direct implementation of the method advocated by any particular group. We also consider important the fact that it is an approach which can be practicably administered, which contains few if any features that could reasonably be objected to on ideological grounds, and which possesses the distinction of being primarily concerned with the development of the child as a person.

We stated earlier our dissatisfaction with the course in religious education as now prescribed for grades one to eight. Having recommended its abandonment, we shall in the next section of this report set forth our views on how and why the acquisition of religious information as such should continue to be provided for in the curriculum. With regard to character development in its broadest sense, we would go further. In our view, the inculcation of desirable social attitudes and ethical and moral values ought no longer to be focussed in a single course in the curriculum, and least of all in a course which regards its optional feature as a virtue. Rather, *we believe that the high duty of public education to foster character building – and we hereby confirm that we consider this to be a duty of public education – should be discharged through a clearly understood, continuously pursued, universal program pervading every curricular and extra-curricular activity in the*

public school system from the beginning of elementary to the close of secondary education.

We recognize of course that character building – one of the specific topics we have been asked to consider – enjoys a respectability of years equalled by few other curriculum objectives known to the history of education. Indeed, it is implicit in virtually every modern school system. What we are now proposing is that it become an explicit objective throughout our public school system and that this fact be recognized constantly as part of the curricular and extra-curricular activities at every grade level from kindergarten to the end of high school. If this objective is met through the kind of program in moral education which we shall describe, we believe that a greatly increased proportion of our young persons may be persuaded to consider – with all the maturity of judgment of which they may individually be capable from time to time – the moral and ethical implications of the situations, problems, and events which they meet at school and in later life.

"Without suggesting the Russian moral indoctrination approach," says Kohlberg, "it seems safe to suggest that a conscious interest by teachers in stimulating moral development would provide a valuable supplement to the concrete focus upon negative and immediate classroom behavior, upon maintaining discipline, and upon expressing personal values and prejudices. In part, this interest might be effected by supplementing the discussion of the immediate and trivial by a discussion of more important though more remote but related issues."[10]

That the school curriculum has in recent years been broadened and enriched to a degree that would have astounded imagination a generation ago enhances its value as a means for examining the moral and ethical issues which confront society to-day. Indeed, never in the history of education has the total experience of living been so intensively scrutinized and evaluated by the young persons in our schools.

Put another way, the program we are about to describe is designed to inculcate in our young people attitudes and understandings which may permit them to cope better with the problems they will all have to resolve. There is a secular orientation in this program in moral development implied by such adjectives as social, ethical, and moral, which is carefully intended. But the Committee does not favour eliminating all religious and spiritual values from the classroom, as the recommendations of the report as a whole should make clear.

The curriculum innovation which we recommend, then, in the field of moral education is the establishment of a program (as opposed to a course), to be carefully planned but administered incidentally through-

out the whole school spectrum. The program will have as its focus character building, ethics, social attitudes, and moral values and principles – the precise concerns enumerated in our terms of reference. We shall hereafter refer to it as the *moral development program.*

We wish to emphasize that what follows in this section of our report is in no sense put forward as a final course outline, much less a syllabus. Rather, it comprises an expansion of our recommendations for the moral development program, and is intended to provide guide-lines for those charged with the technical responsibility of detailed curriculum planning. We shall make further recommendations in the course of this report regarding the supervision of the curriculum revisions being proposed, as well as regarding the training of teachers. Let us repeat that what we are recommending is a program of emphasis throughout the school, not a course of study in a subject area. It is concerned, as we have already said, with the most traditional of all curriculum objectives, not with a new field of study.

Fortunately there are several precedents for stimulating interest in an old concept by means of a new program integrated with the curriculum as a whole. One of the most interesting of these occurred in Ontario in recent times in connection with education in conservation. The circumstances which gave rise to it, the techniques it used, and the results it achieved are so closely analogous to the situation before us that we think it relevant to review briefly its history.

8 AN ANALOGOUS CURRICULUM INNOVATION

In 1950, the report to the Ontario Legislature of the Select Committee on Conservation directed attention to the importance of improving the public attitude towards conservation in all its aspects. The section on "Conservation and the Schools" included the following observations:

> Conservation or the lack of it results from the attitude of human beings toward their natural environment. It may be wise, far-sighted and co-operative, or it may be wasteful and destructive ... It is not suggested that the curricula of Ontario schools should be drastically re-organized to teach conservation. It is apparent, however, that more emphasis should be given to both the theoretical and the practical aspects of the subject ... Many of the present courses could be taught with due regard for conservation principles. Indeed, such principles should pervade the whole educational process ... *Greater emphasis should be given to the teaching of conservation in both elementary and secondary schools.*[11]

As a direct consequence of the above report, the Department of

Education for this province introduced a broad program which emphasized desirable conservation attitudes and sound information regarding the science of conservation in most of the subject areas throughout the curriculum. Although preaching was scrupulously avoided, every opportunity was exploited which permitted the illustration of useful conservation principles and the reinforcement of desirable conservation attitudes. Accordingly, the curricula in Canadian history and in science were reviewed, and modified to permit the introduction of conservation concepts. The history of the square timber trade was linked with the destruction of rich natural resources which had occurred throughout a large region of the province without regard for the interests of posterity; the science of refining crude oil was studied in the context of depleting an irreplaceable natural resource, and attention was given to the importance of avoiding waste and ensuring maximum efficiency in the refining process and ultimate use of the by-products themselves. The reading program in the elementary grades furnished opportunity to inculcate sound conservation attitudes through study of the content of some of the literature selections chosen. This was done without tedious moralizing and without sacrificing overall literary value. Even examples used in the teaching of mathematics were related to problems of conservation to the extent that this could be done naturally and without interfering with other curriculum objectives.

Not only were all textbook publishers called in by the Department of Education to discuss the implications of conservation from the standpoint of their editorial programs, but summer workshops for teachers were mounted in carefully chosen locations such as Dorset, where the techniques of conservation education were explored in depth. The discussion leaders and lecturers at these summer schools were as varied in background as the teachers in attendance, and included university professors, editors, and laymen as well as professional educators and senior Department of Education personnel. At no point was the notion encouraged that conservation was a new curriculum subject in which some teachers might specialize and which others could easily disregard. Instead, it was presented as a natural part of as many subject areas as possible, and integrated with the curriculum in a manner that minimized its charge on the timetable and enhanced its impact on the thinking of the pupil.

It would be as difficult to appraise in any absolute way the result of this imaginative attack by the Ontario Department of Education upon a general social problem as it would have been impossible to measure individual attainment of the pupils in their knowledge of the problems

in conservation. Because it was not presented as a separate subject of study, even the thought of grading pupils' attainment was foreign to its philosophy. But it became thoroughly infused in the curriculum, and subsequently influenced the outlook of a whole generation of citizens. Is it too much to suggest that it was this kind of program that contributed to the climate necessary for anti-littering legislation – and, more important, a widespread anti-littering bias – to be accepted by our society in recent years? Cynics may say that we have yet far to go in such directions as the one just mentioned. But realists will note that great progress has already been made.

There are other areas, too, where a changing conservation outlook on the part of society can be detected. Would our grandfathers have supported the building of the magnificent conservation areas which have been established in many communities recently? Is it not accurate to say that no generation has demonstrated a greater willingness to conserve its history and mark its past deeds and accomplishments by choosing living and useful memorials in lieu of lifeless monuments? Even public acceptance of the responsibility to support the broad programs of such bodies as the Canada Council and the Province of Ontario Council for the Arts has depended on a stimulation of the social conscience consistent with a healthy conservation philosophy.

9 THE KENTUCKY MOVEMENT

More than one of the briefs directed our attention to an important curriculum experiment in the field of moral education initiated in the state of Kentucky shortly after the end of World War II. In 1946, a committee was appointed to study and recommend appropriate action on the need for effective teaching of moral and spiritual values in the public schools of that state. This was followed by a period of planning, classroom testing, and experimentation which continued for a number of years; the resulting program came to be known as the "Kentucky Movement." A number of features of the Kentucky Movement have commended themselves to us, and we had the opportunity to review it in detail in Lexington with some of those who had been responsible for its development and introduction.

The several parallels between the Kentucky Movement and the program in moral development which we recommend warrant our mentioning some of the former's principal features and ideas; for that matter, so do the differences between the two. Both are avowedly programs of emphasis, both seek to exploit every learning situation in the curriculum and outside the curriculum in order to further their

objectives. On the other hand, the Kentucky Movement repeatedly dedicates itself to the "moral and spiritual" development of the child, whereas our program claims to be concerned primarily with the development of the young person's ability to reason morally, i.e., justly. A careful examination of the Kentucky Movement does not, however, substantiate the view that our more restrictive terminology makes ours a narrower or less meaningful program. There are differences between the theoretical approaches of each, our own program not being so behaviourally oriented as the Kentucky Movement. But in no way that we can detect does the Kentucky program contain a stronger religious orientation than does the total body of recommendations which this Committee is making. This observation is of some importance, and the quotations that follow contain an allusion to a spiritual concern of the Kentucky Movement which could obscure their significance as illustrations of a dynamic philosophy of education in moral development.

Ellis Ford Hartford, one of the most active participants in the Kentucky Movement, sums up its approach as follows:

> The search for good teaching opportunities and their utilization comprise the program. This means emphasis on the development of values in the school program – activities, counseling, human relations, intramurals, library, lunchrooms, musical events, planned celebrations and ceremonials, school paper, school parties, student government, study halls, and every other phase. It means everything the school *does* or *accepts responsibility for.*
>
> The simplicity of the emphasis should not be mistaken for lack of content. True, the Kentucky program prescribes no defined body of subject matter; there are no course syllabi or outlines, no fixed goals or suggested outcomes for the work of given grade level or age group; what is done and how it is accomplished represent the content. The emphasis is developed *within and because of a given situation* and *by those who are concerned with it.*[12]

Other parallels with the program which we are recommending will be found in the following additional observations by Hartford on the Kentucky Movement and the philosophy underlying it:

> ..."criticized" values develop in situations characterized by awareness of the factors and by reflective consideration of the alternatives potentially present. ... Conscious awareness of the problem situation and of the alternative courses of action lead to judgments and decisions. Thus, values become identified, evaluated, and accepted in the experiencers individual scheme of things.[13]

Speaking of the Movement's relationship to the rest of the curriculum, Hartford goes on to point out that the

> ... final guiding principle ... is the imperative demand for emphasis upon moral and spiritual values *in every aspect of the school program.* ... The resulting program of emphasis constitutes a multiple approach. This kind of program would comprehend the organization of the school, the academic program of instruction, the student activities, the play and sports life, the guidance and counseling programs, the fine arts and creative experiences available, the quality of human relations, and the use of symbols and planned programs.[14]

Introduction of the program on an experimental basis in pilot classes led to a progressive improvement in behavioural patterns which those in charge of the experiment clearly found rewarding.

> For the fifth year, the school's record of never having to "call anyone down" in the school cafeteria was maintained; bus behavior was good ... The year was an exciting year, a happy year, full of accomplishments and recognition; life was interesting and challenging. Bourbon County Vocational High School was a good place to be.[15]

The chief attraction to us of the Kentucky Movement has been its approach, and particularly its conception of moral education pervading the whole curriculum as a program of emphasis rather than of specific content. We are calling for something similar when we say that we wish to see a moral (but never moralizing) atmosphere created in every school in order that the development of moral reasoning can be stimulated informally but at many points, using a variety of techniques including some which we shall shortly describe in a little detail. On the other hand, the Kentucky Movement's emphasis on behaviour and its apparent over-reliance on the influence of the peer group to motivate conformity, perhaps even excellence, involves certain techniques that we should like to see minimized or avoided. Moreover, it is a fine line indeed that separates an active program of emphasis on moral reasoning from a program of emphasis on moral values. The latter can too easily constitute indoctrination, although we know that the exponents of the Kentucky Movement approach would be as desirous of avoiding this as we are.

10 TO STIMULATE MORAL REASONING

It should by now be apparent that we believe that the primary concern of moral education should be to stimulate the development of the young person's powers to make value judgments and moral decisions, and that its least important purpose is to teach fixed virtues. Opportunities to make value judgments should therefore be recognized by

the student, and he should also be sensitized to his responsibility for making them.

Piaget's hypothesis of clearly defined stages of moral development was refined by Kohlberg and Turiel and developed into a comprehensive theory of moral education. In the latter, the teacher ceases to play the role of a mere moralizer, assuming instead the responsibility for assisting children to move from one stage of moral development to the next.

The six stages of development in moral reasoning postulated by Kohlberg deserve a more detailed examination than can be accommodated or justified here. But it is not necessary to accept unreservedly all phases of a theory such as this in order to cite it as support. Teachers will, however, find it helpful to become acquainted with it. Kohlberg's complete developmental scale actually comprises three "levels" of development in moral reasoning, each separated into two of six stages. Each of these stages can in turn be related to some 32 distinct aspects of morality, including such headings as the individual's motivation for rule obedience, his attitude toward the value of life, and so on. Although we by no means carry measurement and analysis so far for the purpose of the program we are recommending, it may be of interest merely to list here the six basic stages of development in moral judgment as Kohlberg has summarized them. They include:

1 Punishment and obedience orientation.
2 Naive instrumental hedonism.
3 Good-boy morality of maintaining good relations, approval by others.
4 Authority maintaining morality.
5 Morality of contract, of individual rights, and of democratically accepted law.
6 Morality of individual principles of conscience.[16]

It is through these stages of reasoning that all moral development must progress, according to Kohlberg. Note that it is always in the direction of the sixth and final stage – at which the individual becomes capable of applying personal principles consistently and with awareness in order to resolve moral conflicts – that the developmental process will be stimulated by an appropriate program of moral education.

This adds up to a completely new concept of the instructor's role in character development. It leaves it to teachers generally to apply both diagnostic techniques and instructional methods in other subject areas that will be consistent with the most recent findings in developmental psychology. To give full application to Kohlberg's theory, of

course, would require the teacher to analyze the stage of moral development of each pupil, and institute a carefully planned program in which each student would be called upon at frequent intervals to exercise his powers of moral reasoning at the next higher level in the developmental scheme above. Whether or not it would be feasible for a highly trained technician to accomplish this within the practical limits of a classroom and the time available in it is at the very least open to question. Even if it were possible, ordinary prudence would make us reluctant to stake everything on so experimental an approach, which as we have already observed is not accepted universally by psychologists anyway. Fortunately, we do not think any such experiment is necessary.

What we find to be of utmost significance in the work of Kohlberg and his colleagues is the specific technique they advocate for the purpose of stimulating the pupil to move upward in their developmental scheme of moral reasoning. *They propose that in order to accomplish this the young person should be faced with situational anecdotes and realistic accounts involving genuine moral conflicts which he will be prepared to discuss and resolve.* It is thus through a process of placing sustained mild stress on his powers of moral reasoning that the pupil is stimulated to move upward in the moral maturity scale which this group postulates.

11 TO DISCUSS, NOT TO MORALIZE

It is not useful to pursue the Kohlberg theory of moral education too far in the context of this report, relevant though much of it is to the program we advocate. But because it is easy to confuse the teaching technique which it suggests with a simple dependence on the use of moralizing stories of a much more traditional kind we must caution against any such misinterpretation. The situations and anecdotes of moral conflict which Kohlberg uses do not involve pat moralizing; nor are they applied indiscriminately to pupils at different developmental levels. As a rule – and this is important – they should not relate to specific moral and ethical problems of the moment. Indeed, if the discussion technique here proposed is invoked in moments of crisis, when defences are up and when there might be a tendency to select anecdotes that appear to be pointed at particular individuals or situations, it could be even less effectual than *ad hoc* moralizing. What is wanted is not a story that seeks to teach a specific moral, but anecdotal material that will inculcate the habit of moral reasoning. Such accounts should involve problems which present real and challenging moral

issues to the pupil and which stimulate vigorous discussion between him and his colleagues. "They are involving," says Kohlberg, "*because the adult right answer is not obviously at hand to discourage the child's own moral thought, as so often is the case. The child will listen to what the teacher says about moral matters only if the child first feels a genuine sense of uncertainty as to the right answer to the situation in question.* The pat little stories in school readers in which virtue always triumphs or in which everyone is really nice are unlikely to have any value in the stimulation of moral development. Only the presentation of genuine and difficult moral conflicts can have this effect."[17] These are important observations, but we shall shortly comment further on the kinds of stories that in our opinion are admissible.

We have implied that there are practical considerations, and perhaps theoretical objections as well, which preclude the general acceptance and successful implementation throughout our schools of the whole of Kohlberg's system at this time. But the significance which he and Turiel (in particular) place on the use, as a teaching technique, of these carefully chosen situational anecdotes, always to be introduced with discriminating judgment, is accepted by our Committee. *We are prepared to state that the use of well-chosen material of this kind can be useful in any program of moral education, anywhere, at any time, whatever the theoretical basis of the program may be.* It is a technique that lends itself admirably to employment in an uncompartmentalized program of moral development pervading every aspect of school life, and it is just this kind of program that we have recommended.

12 THE DISCUSSION TECHNIQUE

There are two distinct kinds of situational anecdotes that can be utilized for group discussion in this program. These include (1) those which are introduced informally, usually by the teacher, in the course of the day's activities within and without the school; and (2) those which are encountered in the more formal reading done by the pupils, particularly in literature and history, although not exclusively in those subjects.

(1) Anecdotes that are introduced informally probably have greater potential value; however, their selection and use calls for much adeptness on the part of the teacher. Every such illustration must involve a real moral conflict or call for the making of a value judgment. It must be repeated that such illustrations must not be motivated by current problems in the school or classroom, such as those having to do with deportment. At these times the use of *ad hoc* anecdotes will almost

defeat their purpose in the kind of moral development program we are proposing. Thus an illustration that moralizes about a specific matter of conduct, possibly about a specific individual, has no place at all in our recommendations. If the pupils interpret the anecdote as an effort to teach a lesson, or to reprimand one of their number, they will be on the defensive and communication with them will be impossible. Nor is it desirable that the discussion technique should seek to moralize indirectly simply by using a devious illustration for discussion.

What must be remembered is that moral education through the discussion technique will depend upon the experience – constantly repeated – of reasoning morally. Whenever the anecdote draws on recognizable events involving members of the class, it is more likely to stimulate emotional than logical reasoning. And as we observe elsewhere in this report, emotional reasoning is not reasoning at all. But so long as it does not deal with experiences of the present or recent past, a well-chosen anecdote may sometimes anticipate a moral or ethical dilemma of a kind that is likely at a later time to confront those who are going to discuss it.

The anecdotal material that will be useful in this program, then, will support the principle of upward development of the power to reason morally. For this reason it must be relevant to the interests and concerns of the group, short, of course, of being identifiable with any of their number. Even when it describes a purely hypothetical occurrence or situation, as it often may, it is most important that it should be plausible.

How often should the moral education technique of discussion of anecdotes introduced informally by the teacher be invoked in practice? Never so frequently nor at such length that it defeats its own purpose, which must always be to enlist the interest of the group in the issues presented. But there is no reason why, in our opinion, if such anecdotes meet all the other conditions enumerated here, the technique cannot be used almost daily, and perhaps oftener. For the teacher working with small groups, the opportunities to do this will be multiplied without risk of overloading. And no teacher needs to be told that working with a small group, and when possible with an individual pupil, rather than with the whole class is often the ideal educational procedure.

(2) Some of the illustrations of moral conflict will arise in the normal reading done in connection with the literature or history programs, or in other subject areas. In many respects such curricula as these furnish ideal contexts for use of the moral discussion technique. Illustrations encountered in this way will always command reader interest if

they are convincingly presented and if they are of the appropriate reading level – conditions that can fortunately be taken for granted in the case of most modern textbook materials.

There is one problem that is somewhat alarming in the opinion of the Committee, however, although it has not been practicable for us to conduct as wide a survey as we think should be undertaken to delineate it exactly. We refer to the infrequency of literary and other selections in the course of the basic reading program – at the elementary grade levels we have sampled at least – which either invite the reader to make value judgments or to deal with basic moral conflicts of any kind. In making this observation, which we feel is pertinent to any program in moral education, we have some concern lest other technical considerations of reading instruction (including vocabulary control and provision of skill materials) may have reduced the importance given by textbook planners to this aspect of our Committee's terms of reference. We repeat that this observation is based largely on samplings we have made, although it is supported by comments offered in response to our own questions on the subject made in the course of a number of the hearings.

It is certainly necessary to distinguish between moralizing stories of the traditional kind – what Kohlberg calls "pat little stories in school readers in which virtue always triumphs" – and situational anecdotes involving true moral conflict whose solution may encourage the young person to stretch his level of moral reasoning upward in the development scale. We are, as we said earlier, opposed to the use of either reading selections or anecdotes which are simply moralizing tales, holding no relevance for the young person confronted by them. Such accounts, which at one time did overload our classrooms, too seldom involved meaningful moral communication, and almost never the development of moral reasoning. When we say therefore that the basic reading program desirably should include experiences in the making of value judgments, *we mean just that*. This program does not call for the foisting of adult moral clichés on our young people through patronizing presentations that lack both moral and literary educational merit, and there should be no confusion on this point.

But we are more reluctant than it has perhaps been fashionable to be, for a couple of decades at least, to advocate automatic suppression of every story that idealizes socially desirable attitudes. Many of these passages did indeed involve the reader in the making of value judgments, although others appeared to do so but did not.

It would be a mistake to read our recommendations as an indictment

of every literary story that idealizes but does not serve our program directly. We believe that many of the Aesopian and other classical tales – including indeed carefully selected Bible stories – deserve more than is implied by their dismissal as "out-worn illustrations concocted to support an outdated Protestant ethic." We find in this attitude an element of cynicism, and even of willingness to limit the young person's experience, which is hostile to the attitudes of respect and inquisitiveness which we set as our goals at the outset. It is a responsibility of moral education, and of literature, to ensure that the young person is not deprived of the opportunity to become acquainted with the world's best known plots on the ground that they are classics. That some of the moralizing tales of yesteryear were abominably recounted, and that many of them were irrelevant to the young person's experience, there can be no doubt. But the best of them will be remembered when what happened to Dick and Jane has long since been forgotten.

13 A NEW APPROACH TO MORAL EDUCATION

Understandably, it may be supposed that the discussion approach to moral education which we now advocate is already being extensively employed. Teachers have always moralized, and good teachers have often encouraged moral reasoning. But as a rule they have done this by precept and example, rather than as part of a planned moral development program. The program we are now recommending is an application of the analytical findings of Piaget and his followers, and we believe it to be a fundamentally new approach in the classroom. If we emphasize this fact, it is to guard against the possibility of this part of the proposed program being confounded with traditional moralizing.

In recommending that the public schools assume this new kind of responsibility for moral education, we are depending on the co-operation of others besides curriculum planners. We are in the main placing our faith in the individual who, after all, bears the final responsibility for the success or failure of our whole educational system – the classroom teacher. We do this in good heart and with great confidence.

Although the recommended program is one which not every teacher will be able to implement easily, it assumes the active participation of every teacher, at every level from kindergarten to the end of grade 13. Because it is integrated with all the subjects of the curriculum through incidental teaching, it precludes the idea of separate classes in moral education, and it precludes the thought that only some teachers will be responsible for administering it. The object should be not to create a corps of "properly qualified teachers" of moral education, but to

make all teachers properly qualified. Thus it will not be sufficient for only new teachers in training to become knowledgeable about the program; adequate opportunity must be provided to all teachers to study what it comprises and the theoretical bases on which it is founded. But this responsibility need not be onerous, as will become evident in the next chapter of our report.

14 ANECDOTES INVOLVING MORAL CONFLICT

The following examples of situational anecdotes involving moral conflict are included as illustrations of plot substance only, i.e. they would require adaptation (according to the manner in which they might be introduced) to the reading or comprehension level of the group.

1 You have just discovered that the rubbers you are wearing do not belong to you. They fit you, but yours have a tear in them and these have not. You do not know to whom they do belong, but clearly they must be owned by one of your classmates. What would you do? Give your reasons.

2 You own a two-dollar bill, but do not remember who gave it to you. You have just learned that it is counterfeit. What action would you take? Give your reasons.

3 The addition of the marks on a recent examination paper returned to you by your teacher contains an important error which, if corrected, would reduce your total. What action would you take? Why? Suppose that your paper had been marked by a classmate and you discovered a similar error. What would you do in this event, and why?

4 A newly employed driver of a delivery truck for a large company is being briefed on his first day's calls. The foreman tells him always to buy gasoline at a particular service station, charging it to the firm, and adds that there will be a "kickback" of fifty cents each time he has the tank filled up. The employee can keep this fifty cents and the company will be charged an extra dollar for the tankful of gas. The new employee protests that this would be dishonest. He is advised to do as he is told, if only to protect the other drivers, all of whom have set the pattern of gasoline costs. When he continues to protest, he is threatened with bodily harm, and told that he must "play ball – or else!" What should he do? Why?

5 A man carried an insurance policy under which he would be fully compensated in the event of loss or mysterious disappearance of any of the expensive tools he used in his business as a garage mechanic. One day he realized that a valuable test meter had disappeared, and because the garage door to the street had been open he believed that it had been stolen. He reported his loss to his insurance

company, who promptly sent him a cheque for the full value of the meter – more than a hundred dollars. Three days later he discovered the meter in the trunk of his own automobile, where he had inadvertently left it. What should he do? Why?

6 An Eskimo fur-trading employee is discovered by a missionary lying in the snow, suffering from severe exposure and hunger. A week earlier he had had to shoot his last dog, and from then until he fell he had been dragging the heavily laden sled with which he had set out three weeks ago. He had covered almost seven hundred miles since he left the Company post, and the Eskimo village which was his goal was now not far away. The missionary examines the sled and to his amazement finds that its cargo is made up chiefly of groceries being shipped to the trading post in the village near by, for sale there. He asks the Eskimo why, with such a cargo, he should have let himself come so close to starvation. The Eskimo replies proudly that these goods did not belong to him, but to the Company. Do you agree that his decision was right? Whatever your own views are, explain how you reach them. If you would favour his having made another decision, tell what you think that decision should have been and why you prefer it.

If quality and content of the situational anecdotes that are introduced in the proposed moral education program are both important, so is the use that is made of them. The best measure of the teacher's success in selecting useful illustrations and in timing their introduction is the degree to which they stimulate discussion by all members of the group. It must always be possible for the pupils to perceive the moral issues in the illustrations chosen, and some guidance from the teacher may be necessary to this end. But there is not the slightest reason why pupils should attack every problem with uniform arguments or reach unanimous conclusions on how it should be resolved.

In this process of resolving problems the teacher should play an unobtrusive but quietly guiding role. And need we say that we distinguish between guiding a discussion along valuable lines of reasoning and using it to indoctrinate. Turiel also makes the point that in order to stimulate moral development among all members of the discussion group it should at the outset be composed of pupils of approximately the same level of moral development (in the Kohlberg sense). As we indicated earlier, this might be the ideal situation, or at least a scientific one. But completely scientific grouping would presuppose highly scientific testing, and we think the latter is impracticable as well as unneces-

sary. In practice it is likely that the teacher will have to group pupils intuitively, if it is possible to group them on the basis of moral development levels at all. The fact that scientific measurement and grouping are not feasible for whole classrooms can, we think, be offset by the informality and frequency with which the situational anecdote technique is resorted to in smaller groups.

We hope that the practice of introducing, to particular groups at selected times, accounts of events which involve moral conflict or call for the making of value judgments will become a part of a broad moral development program which touches all pupils at all grade levels. If this discussion technique does come into general use, teachers will doubtless be prompted to compile their own lists of resource materials for use in it. What these incidents should and should not comprise has already been fully discussed in this report. Obviously, the vocabulary and structure of each item must also be adjusted to the reading comprehension levels involved, although the mode of presentation may vary – and it is desirable that it should. Thus a situational anecdote may arrive in mimeographed form on one occasion, or be encountered in a reader on another; it may alternatively appear on the blackboard, be heard from a tape recorder, be read by the teacher, be viewed as a film, or be presented orally by one of the group. *It is interested discussion, involving the whole group, that is the object of the exercise.* The solutions to the dilemmas are much less important than the quality of the thinking that goes into them, and it is participation rather than resolution that should be striven for.

To reason morally is to think logically, not emotionally. To think emotionally is not to reason at all. Under no circumstances should the stimulation of moral reasoning through the introduction of situational anecdotes be permitted to become an exercise in debating. Rather, it should always be characterized by calmness, lack of rhetoric, good logical thinking, and a respectful attitude toward the issues under consideration. The objective of inculcating respect for the beliefs and convictions of others should provide the context of the discussion. And the individual's chain of reasoning, however immature or naive it may appear to be, must never be exposed to ridicule. Nor is it the object of the discussion approach to moral education to "grade" such reasoning, or to criticize it specifically. On occasion it may be possible to show, by implication, that there are other and better courses of action open, i.e. a higher level of reasoning may properly be exposed; but it must not be imposed. It is not the conclusion arrived at that should concern us; it is the method of reasoning that leads to it.

The preparation of resource lists of appropriate situational anecdotes by individual teachers for their own use is likely often to become a collective enterprise. Although we have given considerable space to the considerations that should govern the selection of these materials, because of their important role in a moral development program, the actual number of situations in which they can wisely be introduced is limited; consequently, the preparation of the materials need not be an onerous responsibility. We think that suitable illustrations of moral conflicts will suggest themselves more rapidly than the technique of using them expertly will be acquired. We should like to see published in due course professionally edited and graded Canadian collections offering broad opportunities for selection; to our knowledge none have been issued up to this time.

It may seem to some educationists that general situational anecdotes illustrating moral conflicts can be devised more readily than similar illustrations can be drawn from existing courses of study. We are inclined to believe that there need be no lack of useful discussion illustrations of the latter kind as well, however, and that these can be related to Canadian history or science or health and physical education as easily as to broader social situations. For example, no classroom group in Ontario should be denied the opportunity to discuss, in depth, the morality of the expulsion of the Acadians in 1755. Should Champlain have sided with the Algonkins in 1609 to defeat the Iroquois, who had never before encountered fire-arms? And what moral issues becloud that early real estate speculation, when the Dutch purchased Manhattan from the Indians? Consider, also, the numerous other questions connected with Indian treaties and the purchase of aboriginal lands. In science as well, why should we discuss nuclear fission without discussing the morality (yes, pro as well as con) of the exploitation of its discovery? And consider the major issues that surround most individual problems of water and air pollution with industrial waste. The suitability of certain kinds of advertising in certain media at certain times, e.g., tobacco and alcohol, may be controversial but it is also excellent material as a topic for discussion involving moral reasoning.

The above are suggestive of topics in particular subject areas only, and it is obvious that the list could be expanded indefinitely. It should be remembered, however, that these topics are not to be used for debate in the traditional sense, at least not in the moral development program. The object must be to involve all the members of the group for the sake

of the moral reasoning that may be exercised by each; conclusions, if any are drawn at all, must be incidental. And they should never be established by majority vote, as is often done in formal debates.

17 CONCLUSION

It can be said that the program of moral education recommended in this report possesses at least the merit of limitless flexibility. Because it does not turn on a formal syllabus it can be adjusted according to the time, the teacher, the locality, the need, as well as the interest displayed and results achieved. And it can be used most effectively in a non-rigid, child-centred, decentralized curriculum. It can and, in our opinion, ought to be pursued at every grade level of the public school system in Ontario – primary, junior, intermediate, and senior – and it should be especially well adapted to the kind of system recently envisaged for this province in the future.

There is little question in our minds that the program we are proposing, and particularly the discussion technique through which moral development of the individual is to be stimulated, will require development and amplification beyond this report. We have not sought to reflect here more than a few of the basic principles of recent developmental theory concerning moral education, although we have endeavoured to show how those principles can be applied in the curriculum. Therefore only the surface of the subject has been scratched, and rich and immediate dividends await teachers who pursue it further by making use of the references in the bibliography in the appendix to this report, and in other ways. But if more is to be discovered concerning the nature of moral development, continued investigation and writing by research persons must be encouraged. We hope that the leadership here will come from qualified scholars in psychology, sociology, philosophy, and related fields. In the next chapter we shall describe some of the means whereby professional education of the teaching body can be assured, including the establishment of summer workshops. With careful planning, the latter should provide a focus for academic concern regarding the problems and techniques to be studied there, and thus furnish at least some of the incentive to ensure continued refinement and development of the program which we have outlined.

The space that has been used to consider the moral development program which we wish to see introduced in our public schools could lead the reader to assume that disproportionate time must be given to it if it is to operate effectively. In fact, it is only intended that it

should be a program which complements and reinforces all other teacher-pupil communications, inside and outside the classroom, in the school and on the playing ground, and that it should be implemented at all points by means of teaching that is incidental, albeit carefully planned. This does not say that we consider it a minor curriculum responsibility – far from it. We began this section of our report with the observation that the school's responsibilities as well as its opportunities to influence the moral development of the young person should, in our opinion, be listed among its major concerns, and that this developmental process can best be served by free discussion, in groups, of practical problems involving moral conflict. Our recommendation that the scientific exploitation of such a discussion technique be the principal instrument of moral education is therefore consistent with a view we expressed at an early point in this chapter. We are convinced that to the extent that the recommended moral development program is understood and implemented by the teaching body there can occur a corresponding advance in attainment in moral education in this province.

There are some who may observe that this report has not dwelt on some of the specific moral issues implied by such labels as intoxication, marijuana, hippies, delinquency, dishonesty, LSD, and illicit sex. We do not take these or any other problems of to-day's society lightly, of course. In a certain sense we have been discussing nothing else throughout this chapter of our report. But it is time for society to recognize that to the extent they affect the lives of our youth, these are problems which will not be resolved by any code of behaviour that might be enunciated by this Committee, or by principals or teachers or judges or any other kind of authority. They must be resolved by the young persons themselves. The quality, adequacy, and suitability of their separate solutions will in the end be determined, in so far as these can be influenced by their public school education, by the maturity that marks their individual processes of moral reasoning at the time the problems are encountered.

II

RELIGIOUS INFORMATION

1 GENERAL INFORMATION IN ALL GRADES

The course of study in religious education at present prescribed by the regulations consists of two main ingredients, namely religious

exercises and study of the Christian (Protestant) Bible, with related activities. The Committee has found that this program is unsatisfactory and inefficient for the purpose of developing a truly educated and cultivated person. In the foregoing pages the Committee has recommended changes in the exercises including the cessation of readings from Scripture. In advocating the abandonment of the present course in religious education, however, the Committee has indicated its desire that the instilling of knowledge about religion, including the Bible, should remain an essential function of the educational system.

The reading of Scriptures in their original form is of little value in the lower grades because of the lack of comprehension and understanding by pupils whose language skills are inadequate. The study of Scriptures in higher grades, even when undertaken systematically, is by itself insufficient for the purpose of informing students about the powerful influence of religion on civilization and the development of mankind.

Throughout the history of man, one of the most potent forces in determining his culture and civilization has been the practice of religious ceremonies and rites. These practices have been based upon many creeds and beliefs and each has had a special and significant influence upon the life and culture of its adherents, strongly influenced their personal and social habits and customs, and had a profound effect upon the economic, political, social, and artistic development of the culture from which the practices have grown.

In its examination of the present course, the Committee has concluded that so-called religious education has been confined largely to the confessional teaching of a form of Protestant doctrine, whose scope is largely limited to a study of the Old and New Testaments. No real effort has been made to indicate the impact of religious doctrines upon the development of man. Indeed, there is evidence to support a finding that many teachers have deliberately suppressed references to the influence of religious doctrine and practices upon such areas of study as the visual arts, music, history, and social studies for fear that such references would be construed as being antagonistic to the religious views of certain members of society, or alternatively would be considered a form of indoctrination.

Yet never in the history of mankind has the need for understanding the cultural foundations of the world's populations been more necessary. The impact of communications, the ease and speed of travel, and the inter-dependency of all parts of the globe, have indeed created a global village. No person is today isolated from contact with persons

from other cultures and lands, either in his social or in his business life. It is clear therefore that no longer can the schools of Ontario avoid providing a forthright, honest, and objective consideration of the influence of religion upon historical and social development, if they are to remain true to the concept that the ultimate aim of education is the search for the truth. The Committee therefore affirms that the provision of information about the religions of the world is an essential element in the educational process.

From the early elementary grades, appropriate steps should be taken to make pupils aware that men and women adopt different religions, different religious customs, and different ways of life. Pupils should be taught about the various methods by which religious beliefs are given form and expression. This instruction should be given in a wholly objective manner with a view to providing the pupil with an insight into the religious practices of the various peoples of the world. Throughout all grades from kindergarten to grade 13, such information should be furnished in an incidental fashion and the primary emphasis should be upon the fact that there are many different kinds of religious expression and that each person should have respect and reverence for the practices of others. We note that this attaches an importance to religious information as such in the curricula of the secondary school for the first time; this is intentional and must not be disregarded.

As the pupil progresses through the elementary schools and into the secondary school grades, appropriate information about religion should be provided, when practicable, in the regular textbooks and other teaching materials which are employed within the classroom. In the study of art, literature, social studies, history, geography, and other subjects, a positive effort should be made to demonstrate, by the use of such texts and the comments of the teachers, the way in which political, social, and artistic developments have occurred through the influence of religious institutions. This material should be presented in a scholarly and objective fashion and every effort should be made to avoid either giving undue emphasis to a particular form of religious practice or to minimizing the contributions of a particular creed or religion. The presentation of information concerning religious practices should be carefully interwoven with that of the other cultural factors which have produced developments which are the subject of study so that the student will be made aware of the effect of such religious influences upon history and the lives of individuals.

The greatest care must be taken in the provision of a program of

religious information to avoid, either by implication through emphasis or otherwise, or explicitly by an attempt to indoctrinate a particular religion, the proselytization of the pupil. On the other hand, within the existing cultural milieu of Ontario, it is essential, for example, that adequate recognition and emphasis be given to the cultural influences of the Old and New Testaments and to the major Biblical characters. In this connection, it is recommended that reading programs for pupils in all grades should seek to include, amongst other materials, at least some of those Old and New Testament stories which have enriched our western culture and about which every child should be made aware. These stories should not be presented as religious materials but rather in the same manner as other works of art and literature which have enriched and ennobled our culture.

One of the problems of our Committee in relation to the use of Holy Scripture arises when it is presented as a canon of revealed truth, subject to differing interpretations, and therefore a divisive element among religious sects. The Committee believes that, notwithstanding the pluralistic character and conflicting attitudes of our society, no student should be denied the educational advantage of a knowledge of Biblical literature, which, in the words of Thomas R. R. Stebbing, a great educationist, "is enshrined in noble poetry, adorned with wise maxims and crowned with such a scheme of lofty morality as might insure the general happiness of mankind."[18] The inclusion of some passages from the Bible in literature courses at appropriate grade levels in the public schools is therefore recommended by this Committee.

Because some may find it offensive that Bible stories and passages from the Bible should be included in reading programs, the Committee again repeats that this material should be provided within the public school system for the sole purpose of enriching the culture of the pupil and not for the purpose of persuading him that the Old and New Testaments provide a basis for a religious doctrine to be adopted by him. The role of indoctrination should be undertaken by the church, the temple, and the synagogue, never by the school.

It is recommended that in the elementary grades emphasis be placed upon the use of modern teaching aids in providing religious information to the pupils, in keeping with modern educational practice. Moving pictures, televised plays and presentations, recordings, books, slides, and other such material can be reviewed in advance by competent persons who may assure themselves that the material is appropriate to the particular stage of development of the pupil. Also, such multi-media materials may be examined in advance of presentation

to assure that none of it offends against the sensitivities of persons of particular faiths or in any way denigrates or minimizes their position within society. The use of television and motion pictures is of particular value since they demonstrate the way in which particular forms of religious expression are integrated with the culture from which they have grown and provide insights for the pupil concerning the lives, habits, and cultures of people of other lands.

On the other hand, the practice of employing religious materials for "busy work" by teachers should be discontinued. As implied earlier, the Committee has found that in kindergarten and many primary grades teachers have relied too heavily upon anecdotes concerning the life of Christ and other Biblical characters, the use of colouring books depicting Bible scenes, and the singing of hymns and recitation of poems and stories having to do with Old and New Testament characters. In the view of the Committee, these practices tend to indoctrinate the young in the Christian faith and are repugnant to members of other than the Christian religion. It is urged that different means of occupying the minds and employing the talents of the young be used by elementary school teachers.

2 A COURSE IN WORLD RELIGIONS

Because of the growing interest in forms of religious practice as an appropriate subject for intellectual consideration and the increasing demand for knowledge about the religions of the world expressed by mature students in secondary schools, the Committee recommends that a formal course dealing with the religions of the world be offered in grades 11 and 12 in the secondary schools. This course, like others offered in such grades, would be optional and would be taught by teachers who are as well versed in the subject-matter of the course as are those teaching other subjects in the curriculum, and the same qualifications should obtain for the appointment of teachers of this as of other subjects. The Committee recommends that these courses be offered by members of the history departments of the secondary schools. It should be noted that this optional course in world religions in grades 11 and 12 does not replace nor interrupt the continuing program in religious information which should be found in all appropriate subject areas.

These courses would involve the systematic and detailed study of the various religions of the world and be intended to provide knowledge about and insight into the bases of religious doctrines, creeds, liturgical practices, and into the roots from which they have sprung.

The lives of the leaders of the various religions would be dealt with and their impact upon their adherents would be demonstrated. To the extent possible in the time available, the histories of the various religions would be traced and their effect upon the life and times of the world today would be explored in order that the students might gain an insight into the place of historic religions in modern world patterns and behaviour.

In summary, the Committee recommends that information about world religions and their influence on the development of mankind should come to be imparted to students in all grades in a non-doctrinal, incidental, manner through textbooks and class materials used in social studies, history, geography, art, music, literature, and other subjects. Visual aids will be particularly helpful in the lower grades in conveying this material essential to the child's education. In grades 11 and 12, a formal, optional, course dealing with the religions of the world should be offered. Because of the cultural literary importance of the Bible, stories and selections from it have a place in the literature program throughout the school, but great care must be taken to keep such material free of doctrinal implications.

III

IMPLEMENTATION OF PROGRAM

THE TRANSITION FROM the present course in religious education to the new recommended program in religious information and moral development need not be difficult. It will, of course, take some time to develop fully both aspects of the new program and to train teachers in its use. It should be borne in mind, however, that there has been no course in religious education in the secondary schools and that prior to 1944 there was no prescribed course in the elementary grades; moreover, since the latter was introduced, it has increasingly fallen into disuse. But at least, during all these years, there has been constant attention paid to the moral and ethical development of the pupils and religious information provided; the former in the attitudes and conduct fostered by good teachers and the latter as part of the curriculum in other subjects. It is reasonable to assume that in the interim before the new program in religious education and moral development can be introduced, these emphases in teaching will not be suspended.

The Committee recommends that a program consultant be employed at the earliest possible moment in each regional office with the

responsibility for implementing and directing the new program in religious information and moral development. This consultant would be concerned immediately with the ongoing interest in character building, ethics, social attitudes, and moral values and principles. He would be available for direction and consultation with reference to the new program when instituted.

The program we recommend will not have a prescribed course of study nor a specific period in the timetable, except for the optional courses in religious education in grades 11 and 12 of the secondary school. Complete flexibility in planning and administering the programs we recommend is necessary to cope with the dynamics of modern society. The opportunities for curriculum review arise continuously in this milieu. In view of the changing situation, our Committee had originally contemplated recommending the establishment of a program advisory council to represent the general public, with whose experience, ideas, and attitudes the program should be in close and constant rapport. The Provincial Committee on Aims and Objectives of Education in the Schools of Ontario has, however, recently recommended the establishment of an "autonomous, non-political advisory body of citizens representative of the various interests of the people in Ontario." It therefore seems preferable that the advisory council which we had contemplated should be incorporated in that committee's proposed advisory council of education.

It is suggested that the council, in promoting the objectives recommended by our Committee, should consult continuously with educators, psychologists, psychiatrists, and social workers as well as with different religious and welfare groups. It should act in an advisory capacity to the Minister on such matters as implementation of program, program review, specialist and teacher training, and any other matters considered necessary for the attainment and maintenance of the program. We feel that the proper functioning of the advisory council is most important, and the success of the program we recommend may very well depend upon its vigilance.

A program is more difficult to administer at every level than is a formal course using a prescribed syllabus. But throughout the educational process classroom supervision is steadily giving way to consultation – a two-way exchange with ideas and observations flowing between teacher and supervisor. The educational climate has never been more favourable for the introduction of a program emphasizing ethical and moral values throughout the curriculum, and there is no agency better equipped to infuse these values than the curriculum

division of the Department of Education. Its recent reorganization to include an increased number of highly qualified specialists representing every area of the curriculum, together with the working relationship it now maintains with program consultants throughout the province, provides the Department with an organization exceptionally well able to implement the Committee's recommendations. It is particularly important therefore that the curriculum section itself undertake the responsibility for the moral development program.

The Committee also recommends that the curriculum section appoint a program co-ordinator to take the chief responsibility in this connection. The co-ordinator would seek to establish a general emphasis throughout the curriculum upon character building, ethics, social attitudes, and moral values and principles. He would participate in the planning of all course outlines and the evaluation of new textbooks with a view to stimulating the inclusion of appropriate information about religion. In the relatively small number of cases where it was possible to do so, he would recommend incorporation of factual religious information free of indoctrination. His office should be accorded a status in keeping with these responsibilities, which clearly demand the services of an experienced educationist. The influence of the co-ordinator would also extend naturally to workshops, summer courses, and in-service training activities for practising teachers. And in his capacity as a resource person he might render professional assistance to the advisory council of education.

The proposed council, however, cannot possibly become a technical body responsible for assessing the findings of educational research or following the frequent innovations in community programs, curriculum development, consultant services, textbook content, specialist teacher qualifications, team-teaching trends, and the great variety of modern teaching aids, including multi-media devices of every kind. Yet all these innovations are designed to increase the effectiveness of the teacher, the key figure in the religious information and moral development program as in every other educational program, and will bring about changes in his methods of instruction, classroom procedures, and text and reference materials. The council will indeed require, therefore, a close but clearly defined relationship with the Department of Education and in particular with our program co-ordinator in the curriculum division, if it is to be effective in maintaining a continuing dialogue between the educational system and the community.

The Committee views the establishment of an advisory council of

education and the appointment of a program co-ordinator in the curriculum section who would consult with fellow curriculum specialists on the religious information and moral development program as essential if the ideal of educating the whole person is to be attained. The vigilance of the council and diligence of the co-ordinator are crucial factors not only in the implementation of a program of religious information and moral development, but also in attaining a fuller realization of the potential of public education.

NOTES

1 Hugh Hartshorne, Mark A. May and Frank H. Shuttleworth, *Studies in the Nature of Character: Part* III, *Studies in the Organization of Character*, New York, 1930, p. 108.
2 Vernon Jones, "Character Development in Children – An Objective Approach," in Leonard Carmichael, ed., *Manual of Child Psychology*, New York, 1954, p. 793.
3 Provincial Committee on Aims and Objectives in the Schools of Ontario, *Living and Learning*, Toronto, 1968, p. 96.
4 Jean Piaget, *The Moral Judgment of the Child*, London, 1932, p. vii.
5 *Ibid.*, p. viii.
6 Lawrence Kohlberg in *The School Review*, 1966, Vol. 74, No. 1.
7 Urie Bronfenbrenner, "On the Making of New Men: Some Extrapolations from Research," *Canadian Journal of Behavioural Science*, 1969, Vol. 1, No. 1, p. 7ff.
8 Robert F. Peck and Robert J. Havighurst, *The Psychology of Character Development*, New York, 1968, p. 189.
9 *Ibid.*, p. 192.
10 Lawrence Kohlberg, "Development of Moral Character and Moral Ideology," in Martin Hoffman and Lois Hoffman, eds., *Review of Child Development Research*, Vol. 1, New York, 1964, p. 427.
11 Select Committee of the Legislature on Conservation, *Report of the Committee*, Toronto, pp. 159–161.
12 Ellis Ford Hartford, *Moral Values in Public Education*, New York, 1958, p. 41.
13 *Ibid.*, pp. 59–60.
14 *Ibid.*, pp. 62–3.
15 *Ibid.*, pp. 76–7.
16 Kohlberg, "Development of Moral Character and Moral Ideology," op. cit., p. 400.
17 T. Sizer, ed., *Religion and Public Education*, Boston, 1967.
18 "Theological Problems of Today," Presidential Address to Southeastern Union of Scientific Societies, London, 1916.

CHAPTER FOUR

Professional Development

II

APPRAISAL OF PRESENT SITUATION

All of the delegations appearing before the Committee were in agreement that the teacher is the key to the success of any program or course and were critical of the manner in which teachers had been prepared (or not prepared) to handle the material in the guide books. Those who supported the present course commented invariably upon the lack of self-confidence shown by teachers in dealing with religious concepts; those who were opposed to the present course often commented upon the unfortunate sectarian bias displayed by the more enthusiastic teachers.

The calendar of the teachers' colleges includes at present among its courses of study Religious Education and Religious Instruction. Religious Education is concerned with the regulations and the method of presenting subject matter, as well as with religious exercises. It is not a topic for examination purposes and the time devoted to it, consequently, is at the discretion of the individual instructor. The course in Religious Instruction is normally given on a volunteer basis by local clergymen, and in so far as practicable to students of their own faith. Students of minority groups for whom the services of clergymen cannot be obtained are given a study period at this time, along with students who profess to no faith. It is interesting to note that while the colleges are not permitted to record officially the religious affiliations of the students, the classes in religious instruction require this segregation of the enrolment on a sectarian basis. The situation leads very naturally to a considerable degree of denominational instruction, and we have been told of a number of instances where curious students have signed up for classes where they did not belong denominationally, with results more awkward than educational.

In some teachers' colleges attempts are under way to provide a truly non-denominational course, regardless of the faith of the students, through the use of team-teaching by clergymen who are informed about various world religions. The principals of these colleges have remarked upon the favourable reception given such courses by the students, at the same time that they have had to limit enrolment because of the difficulty of obtaining the services of qualified clergymen. In one college four highly qualified clergymen lecture to a special group of sixty students, and each acts as a resource person to a smaller

group of fifteen during follow-up discussions. Similar courses of the comparative religion type are given in other colleges where capable clergymen are available on a volunteer basis.

Some proposals for improving the preparation of elementary school teachers for teaching religious education were made in 1966 by the Minister's Committee on the Training of Elementary School Teachers. This Committee recommended remodelling the entire system of teacher training in the light of changing techniques and objectives. It described the teacher's role as creating "a climate which will stimulate a student's intellectual, physical, social, moral and religious growth,"[1] and related the major deficiencies in teacher education to "inadequate academic education and insufficient maturity on the part of the student teacher."[2] To enable the teacher better to fulfil his role, 47 recommendations were put forward, prominent among them the change to a university program of four years' duration leading to a baccalaureate degree and professional certification.[3]

In commenting upon the four-year university program the report stated:

> The Committee recognizes that courses in an undergraduate program can be justified only if they contribute to the intellectual growth and maturity of the students. In order that the academic integrity of these courses may be insured they should belong to the regular program of the university and be available as credit courses to students other than prospective teachers.
>
> At the present time, most universities offer courses in religious knowledge as basic academic disciplines. Such courses should be extended in the universities since they have particular pertinence to teachers.[4]

With reference to the professional aspect of the four-year university program the report said:

> Courses in religious knowledge should be made available in professional programs. In a teacher-education program, students should recognize the importance of religion and should have an opportunity of extending their religious knowledge.
>
> Special committees should be established for the preparation of optional courses in religious knowledge. These options might be offered on a half-year basis, and it should be possible for a student to select one or two during the period of professional preparation. Students should be able to select options suitable to either public or separate school teaching. Professors of religious knowledge should be appointed as regular members of the staff. In addition, provision should be made for the clergy to have pastoral contact and to meet with discussion groups on denominational lines where this may be desired.[5]

The recommended program of teacher education was to include Foundations of Education – studies in psychology, philosophy, and sociology – in order to establish "the nature of the learning process ... suitable goals and purposes for teaching ... an awareness of the problems that grow out of the socio-cultural realities of the world."[6]

The course in Foundations of Education was also included by the Minister's Committee among suggestions for improving the present one-year course as an interim measure until the teachers' colleges could become faculties of education in the universities. We note that the Foundations of Education course could be helpful in preparing teachers for the moral development program recommended by our Committee, if it were to include study of the theoretical bases of the latter.

The specific recommendations concerning religious education made by the Minister's Committee are, however, not relevant so far as this Committee's proposals are concerned, because they were made in the context of the existing regulations governing religious education in the public schools. Our previously explained opposition to these regulations and to the course they prescribe requires that teacher education be viewed in a new context. Under our program the optional half-year course in religious knowledge and the provision for pastoral contact and discussion groups on denominational lines, proposed for a one-year course in the teachers' colleges, would be eliminated. Appointment of professors of religious knowledge to the staffs of faculties of education in the four-year program would also be unnecessary, since we view the programs in moral development and in religious information as pervading the whole curriculum in the elementary schools, and the responsibilities, therefore, of all the subject areas. What we do propose for inclusion in the curricula of the teachers' colleges for the purposes of both these recommended programs follows.

III

TEACHER EDUCATION AND THE ELEMENTARY SCHOOL PROGRAM

1 MORAL DEVELOPMENT

If the program in moral education which we advocate is to become effective, it must command more than administrative support and teacher goodwill, essential though both these conditions will be. It will require a broad collateral program of professional study and

training, affecting in some degree every teacher in the system. The program recommended by our Committee is a methodological challenge, rather than one of content, i.e., it clearly is a responsibility of all masters in a teachers' college, or professors on the staff of a faculty of education. It is, of course, particularly a responsibility of those masters dealing with the areas where a significant amount of integration with subject content can be made, e.g. history, geography, social studies, literature. The developmental theory aspect of our program would become the specific responsibility of the master in educational psychology.

The program in moral development is ongoing, and it is therefore most important that teachers in training and in service be brought into closer touch with current educational research than appears to be the case at present. Our Committee feels it is imperative that the Department of Education cease to impose on the staffs of the teachers' colleges the sole responsibility for evaluating and communicating such research findings. Master teachers though such personnel may be – experienced in classroom techniques, well versed in curriculum studies, and highly skilled in the guidance of young people – they are nonetheless harassed and harried by large classes, crowded timetables, demonstration lessons, practice teaching, counselling sessions, and a host of pertinent but time-consuming extra-curricular activities. And they are at best in touch only with teachers in training or teachers who attend special courses under their direction; they are not in communication with the teaching body as a whole. The Committee is aware, however, of their desire to keep in touch with what is happening on the frontiers of educational research and of the need to make the same information available to teachers generally throughout the province. We recommend that expanded opportunities for communication be established forthwith, and improved where they already exist.

The formation of committees to plan specific conferences, discussions, and workshops might well be entrusted to the Ontario Institute for Studies in Education by virtue of the latter's demonstrated interest in the encouragement of research and the dissemination of its findings. The Committee sees no advantage in waiting until full absorption of the teachers' colleges by the universities, when of course such communication will be a concomitant of the new setting they will enjoy. Indeed, encouragement of the kind of communication respecting research which we recommend might well expedite the takeover and minimize any existing mistrust regarding the development.

Although it is the psychology department in the teachers' college

that is concerned primarily with research in child study, we have endeavoured to make clear that the application of the program in moral development should be the responsibility of all those concerned with teacher education. The student teacher must be alerted to the opportunities and the means at his disposal for encouraging increasingly higher levels of moral reasoning, and these opportunities may be found in every subject of the curriculum. The teachers' colleges should strenuously avoid creating the false impression that moral development is synonymous with child behaviour and hence the exclusive domain of the psychologists on the staff. Moral development is exclusively concerned with moral reasoning, opportunities for which are as readily available through the experiences of literature, history, physical education, and other subjects, as through decision-making on deportment.

The identification of the appropriate material in each of the subject areas and at every grade level depends, of course, upon the student teacher's grasp of the concept of development in moral reasoning. We are in no way opposed to a wide or even wider inclusion in the curriculum of illustrations depicting truly virtuous behaviour, but the student teacher must not confuse them with the situational anecdotes which are part of the moral development program. What is required is a continuing and critical scrutiny by each teacher of the entire school experience, a responsibility that is entirely appropriate in the modern approach to curriculum study. In addition to a necessary sharing among all departments of the responsibility for understanding and applying the program in moral development, there will remain a need to provide for specialized study of its theoretical basis. Having indicated the importance we attach to establishing a liaison between research persons and the teaching body as a whole, including teachers in training, we should go on to note that formal study of the work of such developmental psychologists as Piaget, Kohlberg, and Turiel will devolve on the psychology department of the teachers' colleges.

The calendar of the teachers' colleges in its description of courses under the new "Curriculum" grouping indicates how sharply what was once a prescriptive function of the curriculum has now changed. Today's approach to curriculum study involves a "special emphasis on *curriculum building, unit planning, flexibility of methods* to meet interests and needs of individual children." The words building, planning, and flexibility imply in connection with curriculum content the new direction which our Committee recommends be communicated to the student-teacher in his attempts to identify those materials

appropriate for use in the developmental program in moral reasoning. There is no doubt, of course, that even a superficial survey will reveal a wealth of topics involving value judgments and moral conflicts. But we have already noted (as a result of our own incomplete examination of approved basic readers in the elementary schools) the uncertain occurrence of this type of material in the present curriculum. The teacher's responsibility to exploit opportunities in the reading program therefore will be eased if the incidence of passages involving the making of value judgments can be increased in the basic readers themselves.

Nothing in what has been recommended or said regarding the importance of moral development in relation to curriculum study is intended to limit the concern of the latter with the total development of the child. Moral growth is just one aspect of total growth and as such must be accorded only proportionate emphasis with the intellectual, emotional, social, aesthetic, and other aspects of development. On the other hand, the newness of the concept merits a degree of special attention as was the case with the introduction of the program of conservation referred to in Chapter Three.

We have previously noted that in the instance of conservation, summer workshops for teachers were set up by the Department of Education and staffed by university professors, editors, and laymen as well as professional educationists. Such workshops would be essential in providing for teachers now in service the necessary training in the concepts and methods of our program in moral development. The Committee's recommendation that communication be established between all educators and the variety of persons involved in educational research is quite as fundamental to continuing professional development as it is to teacher education. Workshops, summer courses, and in-service activities must take into account the universal concern which attends the moral development of young people today. The teacher who registers in these sessions should be brought face to face with available empirical data presented with precision and then be given every opportunity to work out through discussion with informed and highly capable resource persons the implications of the data for everyday classroom practice. It should be made clear to the teacher at the outset that there are no easy solutions and no teaching kits that will resolve the pressing problems of moral education. The only possibility for the school to influence the moral development of the young person is to involve the teacher personally in that process, and having made him aware of all its implications to sensitize him to the various stages

of the developmental process as these are manifested by the young person in his comments, judgments, and the values he proclaims.

2 RELIGIOUS INFORMATION

The transformation of the teachers' colleges into faculties of education within the universities would make available professors of religion qualified to provide the background in world religions that would enable elementary school teachers to provide correct information to their pupils in an incidental way as opportunities arise in the course of the regular curriculum. Undergraduate courses in religious knowledge thus might very well take their place in the history area of such university courses, spread over several years. It is to be noted also that after a few years some students entering the faculty of education will have taken the recommended course in world religions in grades 11 and 12; however, this will not be true for all students, as the course is optional.

We think that all teachers in training will still require some guidance in integrating religious information with subject teaching in the elementary school. While the teachers' colleges continue as at present, it is essential that the widespread uncertainty of beginning teachers in the field of religious information be recognized and help be given. We recommend, therefore, that a three months' foundation course in world religions be established in the teachers' colleges for students training to be teachers in the public school system. For such teachers this course need not be given by a master of religious knowledge, but by one of the masters in history or social studies. Since old habits die hard, it will be important at the outset to ensure that the doctrinal emphasis of the past two decades on Protestant Christianity does not carry over into the new program; putting the world religions course into the hands of, say, a history master rather than of volunteer members of the clergy is intended to take into account the desired change in emphasis. Nor is teaching by volunteer instructors supportable, commendable though the contributions of the latter have been heretofore in such situations.

The Committee also recommends that teachers in training be made more fully aware of the possibilities of films and television for conveying religious information. As previously noted, a number of excellent films exist which present with clarity and objectivity the impact of religion upon world cultures. Extreme caution must be exercised, however, in the use of such films; the student teacher should be encouraged to review them critically in advance and to decide upon their age-level

– if shown to children either too immature or too sophisticated for them, they may fail to convey the dignity and deep respect owed to all forms of religious worship, or could conceivably contribute to indoctrination.

The general program in religious information should be approached in much the same way as the moral development program, although it is separate from it, and its techniques are much more easily comprehended. Just as moral development is recommended as an emphasis throughout the entire curriculum, religious information also belongs to every subject area, activity, and experience where it is pertinent and adds to the child's understanding and developing respect for all men. We have been at pains to present them separately, however, because they are separate programs. Moreover, neither of them will benefit if they are confused in any way. As an aspect of curriculum study, religious information should be interwoven with the general objectives of education and never distorted into a separate subject of instruction inviting specialization. Masters in every subject area of the teachers' colleges will, therefore, have a responsibility for demonstrating to student teachers not only the occasions when religious information related to those areas can appropriately be imparted, but how this can be done without risking indoctrination of any kind. It is to be noted in this connection that among the personnel of teachers' colleges there are some who have special qualifications in religion and philosophy, and certainly their additional qualifications in the field of elementary education fit them particularly well to communicate to the student teacher when to convey precise religious information relevant to the child's school experience.

III

TEACHER EDUCATION AND THE SECONDARY SCHOOL PROGRAM

1 MORAL DEVELOPMENT

Fundamentally this is the same program as for the elementary school grades, but the greater sophistication of the pupils and the increased specialization of the teachers must be fully taken into account. The relative maturity of the pupils in secondary school demands that discussion of moral and ethical topics be on a level that requires a good deal from the teacher; at the same time, the interest felt by intelligent young people in this topic – particularly in today's mood of (often)

angry questioning of traditional mores – provides the opportunity to involve them more deeply in the teacher's curriculum subject, be it history, literature, geography, or other. We also note that the greater specialization of secondary school teachers means that they will not necessarily be sympathetic to this added curriculum responsibility outside the subject which they are at present straining heart and mind to teach, often in overcrowded classrooms and on a compressed timetable. On the other hand, the secondary school teacher's interest may already have been stimulated by courses he has pursued in the social sciences, such as psychology, anthropology, economics, philosophy, ethics, political science, or sociology.

The Committee suggests further that the program in moral development when instituted in secondary schools can provide opportunities for beginning the dialogue between the humanities and the natural sciences that thoughtful men in our society are urgently trying to contrive. For example, the teacher of physics, or chemistry, or biology, can deal with students on a new level of importance, for there are value judgments of world-shaking importance to be made on such matters as nuclear power, pollution, conservation, and scores of other issues. The developmental theory aspect of the program would, as in the training of elementary school teachers, become a special responsibility of the psychology department.

As is true of teacher education for the elementary school, the moral development program is not a topic for a specialist professor on the staff of a college of education to deal with, but an emphasis to be recommended by all professors to their students who are training to be secondary school teachers. The Committee feels confident that the present generation of student teachers will be found to be very keen to discuss the moral implications to be found in the subjects of the curriculum, and to search for value judgments in many different areas.

2 RELIGIOUS INFORMATION

The opportunities open to secondary school teachers for the discussion of religious ideas, practices, and personalities on a factual basis are even more numerous than those open to elementary school teachers. The Committee is aware that secondary school teachers, in the absence of any prescribed course in religious education for their students such as exists in the elementary schools, have normally encouraged discussion of these issues when they have arisen as a consequence of the curriculum. We have no doubt that when the optional course in world religions in grades 11 and 12 becomes available, secondary school

teachers will be glad to see promising students in English and history, for example, take the course if only for the sake of the educational background in these subjects it will provide.

3 WORLD RELIGIONS COURSE IN GRADES 11 AND 12

The Committee does not recommend the addition of professors of religious knowledge to the staffs of colleges of education in order to instruct student teachers in the content of the course on world religions we recommend for grades 11 and 12. Ordinarily anyone expecting to teach world religions in secondary school would have taken undergraduate courses in comparative religion, as he would in other subjects for which he hoped to certify as a secondary school teacher. If he had not taken such undergraduate courses, he would seek to qualify by means of summer school or extension courses. Or he might study at a centre such as the newly projected Institute of Religion at the University of Toronto. In these various ways he would acquire the basic knowledge needed to teach the subject. Separate departments of religious knowledge in the colleges of education would, therefore, be an anomaly in our opinion. Instead, instruction in methods of teaching world religions should be given by professors of methods in history.

In order to provide for accreditation of students who will take courses in religion and desire to enter college of education, we recommend that credits be allowed for appropriate courses in that subject under the academic requirements for the interim high school assistant's certificate, Type A, in history, along with anthropology, economics, English, geography, and political science, as at present. Courses in history of religion should also count as history courses under the English and History specialty. On successful completion of the college of education course, the graduate would be considered to be equipped to teach world religions in grades 11 and 12 as a member of the history department of a secondary school.

NOTES

1 *Report of the Minister's Committee on the Training of Elementary School Teachers*, Ontario Department of Education, 1966, p. 9.
2 *Ibid.*, p. 13.
3 *Ibid.*, pp. 53–7.
4 *Ibid.*, p. 24.
5 *Ibid.*, p. 26.
6 *Ibid.*, pp. 24–5.

CHAPTER FIVE

Summary of Major Recommendations

1

We recommend that the present course of study in religious education in the elementary schools of Ontario be discontinued, and that its aims as set out in related legislation, programs of studies, regulations, and guide books, be abandoned.

2

We recommend the repeal of Regulation 45, R.S.O. 1960, c. 361 in its entirety.

3

We recommend that the legislation pertaining to school visitors (Public Schools Act, R.S.O. 1960, c. 330, s. 8) be repealed.

4

We recommend that in the elementary schools of Ontario opening exercises consisting of the National Anthem and a prayer, either of universal character appealing to God for help in the day's activities, or the Lord's Prayer, be held in the home rooms each morning.

5

We recommend that in the secondary schools of the province opening exercises consisting of the National Anthem and either a prayer of universal character or the Lord's Prayer, be held at the beginning of any student assembly but not daily in the classroom.

6

We recommend that the high duty of public education to foster character building be discharged through a clearly understood, continuously pursued, universal program pervading every curricular and extracurricular activity in the public school system from the beginning of elementary to the close of secondary education. This program, which is to be distinguished from a course of study, should be carefully planned and administered incidentally throughout the whole school spectrum. It will have as its focus character building, ethics, social attitudes, and moral values and principles.

7

We recommend that the acquisition of information about and respect for all religions be recognized as an essential objective of the educational system from kindergarten to grade 13. This should be achieved by a program of incidental teaching and study, not through a formal syllabus.

8

We recommend that a formal course of study dealing with the principal religions of the world be offered as one of the optional courses in grades 11 and 12 in the secondary schools. Instruction in these courses

should be given by members of the history department.

9

We recommend that a program consultant be employed in each regional office of education throughout the province with responsibility for the implementation and direction of the new program in religious information and moral development. A program co-ordinator should be added in the curriculum section of the Department of Education. Further, the special interest of the general public in this area of the curriculum should be given continuous representation through an advisory council of education. The responsibilities of each of the foregoing would be as set forth in the body of this report.

10

We recommend that expanded opportunities for communication between the teaching body generally and those engaged in educational research be established forthwith, and improved where they already exist.

11

We recommend that in addition to the assumption by the teachers' colleges, future faculties of education, and colleges of education, of the teacher-training responsibilities in relation to the new program as outlined in the body of this report, the Department of Education should provide for the professional development of the present teaching body through the planning and encouragement of workshops, summer courses, and other appropriate in-service activities. The need in this regard will be greatest during the early years of the recommended program in religious information and moral development.

12

We recommend, in order to provide for accreditation of students who will take courses in religion and desire to enter a college of education, that credits be allowed for appropriate courses in that subject under the academic requirements for the interim high school assistant's certificate, Type A, in history. Courses in religion should also count as history courses under the English and History specialty.

Appendices

I

BRIEFS

II

CONSULTATIONS

III

BIBLIOGRAPHY

II

BRIEFS

Submitted to the Committee on Religious Education in the Public Schools

1
The Ontario Inter-Church Committee on Public Education

2
Mr Samuel Elder, Willowdale

3
The Theosophical Society in Canada

4
Mr Carl Ott, Kitchener

5
Mrs Muriel A. Rowland, Sault Ste Marie

6
The Male Elementary Public School Teachers of Forest Hill, North York and Weston

7
The Peterborough Inter-Church Committee on Religious Education in the Schools

8
Mr Allan Lyle, Perth

9
Mr John J. Eichmann, Elmira

10
The Toronto Conference Men's Council of the United Church of Canada

11
The Ontario Public School Men Teachers' Federation, Burlington Branch

12
The Gospel Christian Association Incorporated

13
The Board of Education for the Township of North York

14
The Hamilton Conference of the United Church of Canada

15
The Eastern Canada Synod of the Lutheran Church in America

16
The Diocese of Toronto of the Anglican Church of Canada

17
The Ontario Conference of the Seventh-day Adventist Church

18
Dr Emlyn Davies, Toronto

19
Mrs Cecil Freeman, Verona

20
The Bible Club Movement Incorporated

21
The Department of Theology of the University of Windsor

22
The East Ontario Conference of the
Free Methodist Church in Canada

23
A Group of Citizens of Toronto headed by Mrs Stanley Will

24
The Diocese of Huron of the Anglican Church of Canada

25
The Religious Education Section of the
Ontario Education Association

26
Mr Ronald B. Mansell, St. Catharines

27
Miss Irene Doole, Toronto

28
The Calvin Christian School Society

29
The Chatham Jewish Community

30
The Windsor Jewish Community Council

31
The London Jewish Community Council

32
Mrs Ellen I. Winter and Mr Wolfram F. Winter, Leamington

33
The First Reformed Church of Chatham

34
The Kingsville and District Ministerial Association

35
Miss A. Milligan, Windsor

36
The Toronto Humanist Association

37
Mr A. F. Treff, Sudbury

38
Mr G. A. D. Scott, Toronto

39
The Presbytery of West Toronto of the
Presbyterian Church in Canada

40
The Christian Women's Council on Education of
Metropolitan Toronto

41
The City of Ottawa Public School Board

42
The Classis of Ontario of the Reformed Church

43
The Education Committee of the
Ontario Mennonite Brethren Conference

44
Mr James Peters, Toronto

45
Rev. William Herbert Jones, Ottawa

46
The Ottawa Diocese of the Anglican Church of Canada

47
Dr Charles P. Fisher, Ottawa

48
The Jewish Community Council of Ottawa

49
The First Unitarian Congregation of Ottawa

50
A Committee of Citizens of Ottawa headed by Mr R. D. Garrett

51
The Ottawa Council of Churches

52
Mr D. K. Hessel, Ottawa

53
Mr F. G. B. Maskell, Ottawa

54
A Group of Members of the Faculty of the Eastern Ontario Institute of Technology

55
The Public School Trustees' Association of Ontario Incorporated

56
The Pentecostal Assemblies of Canada

57
The Ethical Education Association

58
The Ontario Public School Men Teachers' Federation

59
The Unitarian Fellowship of Peterborough

60
Mrs A. T. Hunter, London

61
The Board of Education for the Township of Scarborough

62
Mr Eugene C. Perry, Beamsville

63
The York Central Ministerial Association

64
The West Toronto Presbyterial of the Women's Missionary Society, The Presbyterian Church in Canada

65
The Chatham Ministerial Association

66
A Group of Parents of Waterloo

67
The Boanerges of Applewood United Church

68
The Peterborough and District Council
of Home and School Associations

69
Mr Joseph V. Klein, Ottawa

70
The Teachers' Christian Fellowship of Hamilton

71
The Temiskaming Presbytery of the United Church of Canada

72
The Etobicoke Ministerial Association

73
The Public School Board of the Township School Area of Saltfleet

74
The Niagara Falls District Board of Education

75
The Ontario Alliance of Christian Schools

76
The Board of Education for the City of London

77
The Board of the Timothy Christian School Society
of Mathilda Township

78
Mrs Edward R. Hook, Ottawa

79
The Residents' Committee in Defence of Public Education,
Northwestern Ontario

80
The Session of Knox Presbyterian Church in Milton

81
The East Toronto Presbytery of the Presbyterian Church in Canada

82
The Ontario Federation of Home and School Associations

83
The Ontario Federation of Labour

84
Mrs Marjorie A. Powys, Milton

85
A Delegation of Parents from the Township of
Gosfield South and Surrounding Area

86
The Canadian Jewish Congress

87
The Voice of Women of Ontario

88
The University Women's Club of Milton and District

89
Mrs Miriam Joel, Toronto

90
The Milton Public School Board

91
The Unitarian Congregation of South Peel

92
The Public Relations Committee of the National Spiritual Assembly
of the Baha'is of Canada

93
The Federation of Women Teachers' Associations of Ontario

94
Miss Ruth Whitehead, Ottawa

95
The Unitarian Fellowship of Northwest Toronto,
and the Social Action Committee of
First Unitarian Congregation, Toronto

96
The First Unitarian Church of Hamilton

97
Rev. Robert Hemstreet, Hamilton

98
Mr A. C. Stewart, Scarborough

99
The Canadian Civil Liberties Association

100
The Guelph District Board of Education

101
The Presbytery of Brampton of the Presbyterian Church in Canada

102
The Ontario Urban and Rural School Trustees' Association Incorporated

103
The Fenelon Falls Public School Board

104
The Department of Religious Studies, Huntington College, Laurentian University

105
The Ottawa Presbytery of the United Church of Canada

106
The Church and Public Education Committee of the Board of Christian Education of the Presbyterian Church in Canada

107
L'Association des enseignants franco-ontariens

108
The Ad Hoc Committee of Clergy, Toronto

109
The Mitzvah Society of Toronto

110
The Committee on Christian Education of Bruce Presbytery of the Presbyterian Church in Canada

111
Mr John F. Heggie, Toronto

112
The Inter-Conference Consultative Committee on Christian Education of the United Church of Canada in the Province of Ontario

113
The Reorganized Church of Jesus Christ of Latter Day Saints in the London District

114
The Unitarian Fellowship of London

115
The United Church Women of St. James-Bond United Church

116
Messrs S. Cohen and I. H. Pitfield, Toronto

117
The Sudbury Public School Board

118
The Ontario Teachers' College Association

119
The Calvin Christian Reformed Church of Ottawa

120
A Group of Ottawa Citizens headed by Mrs C. A. Lane

121
Glebe United Church, Session and Christian Education Committee, Ottawa

122
Mr J. A. Haberman, Ottawa

123
Mrs W. R. Edgar, Sudbury

124
The Christian Citizenship and Social Action Committee of the United Church Women of
Marshall Memorial United Church, Ancaster

125
The Jewish Community of Sudbury

126
The Sudbury and District Ministerial Association

127
The Jewish Community of Fort William

128
Mr Louis L. Peltier Jr., Fort William

129
The First Baptist Church in Port Arthur

130
Mrs M. Christie, Nephton

131
Mr John Ross Oughton Greenwood, Toronto

132
Mr Melville M. Goldberg, Ottawa

133
Mr Jonathan D. Kenzie, Maple

134
The Order of St. Luke, the Physician, and Associates in Toronto

135
The Session of St. James-Bond United Church, Toronto

136
Mr Frankish R. Styles, Toronto

137
Rev. M. A. Vandersteen, Georgetown

138
L'Office provincial de catéchèse de l'Ontario

139
L'Association des écoles secondaires privées franco-ontariennes

140
L'Association canadienne-française d'éducation de l'Ontario

141
La Fédération des associations de parents et instituteurs
de langue française de l'Ontario

II

CONSULTATIONS

Dr Harold S. Wyndham,
Director General of Education, New South Wales, Australia

His Grace Archbishop Philip F. Pocock,
Coadjutor Archbishop of Toronto

His Excellency Bishop G. Emmett Carter,
Bishop of London

Rev. P. Fogarty,
Toronto

Rev. D. J. Murphy,
Ottawa

Dr Reva Gerstein,
Consulting Psychologist with the Health Departments
of York and Leaside

Dr Byron Rourke,
Department of Psychology, University of Windsor

Dr E. L. Fackenheim,
Department of Philosophy, University of Toronto

Rev. A. G. Wedderspoon,
Secretary of the Commission on Religious Education,
London, England

Mr W. Major,
student at Emmanuel College

Mr D. Iverson,
student at Emmanuel College

The Directors of Education of Metropolitan Toronto

Dr W. D. E. Matthews,
Administrative Assistant to the Director of Education,
The Board of Education for the City of London

Dr J. R. McCarthy,
Deputy Minister of Education for Ontario

Tape recordings from several schools in the Metropolitan Toronto area were heard by the Committee. The pupils of grades 9 and 12, Bayview Secondary School, assisted in an experiment with the recommended program in moral development, and tapes of these class discussions were made available for hearing by the Committee.

III

BIBLIOGRAPHY

A / REFERENCES CITED IN THE BRIEFS

Books

American Association of School Administrators, Commission on Religion in the Public Schools. *Religion in the Public Schools: A Report.* Washington, 1964.

Baillie, John. *Our Knowledge of God.* New York: Oxford, 1959.

Barth, Karl. *Community, State, and Church: Three Essays.* Doubleday, 1960.

Bater, B. R. "A Diversified System of Education," in *The United Church and Public School Education in Saskatchewan. Report to the Executive of the Saskatchewan Conference of the United Church of Canada,* I. E. Housego, ed., April, 1966.

Bierstedt, R. *The Social Order: An Introduction to Sociology.* New York: McGraw-Hill, 1957.

Boles, Donald E. *The Bible, Religion, and the Public Schools.* Ames, Iowa: Iowa State University Press, 1963.

Bohannan, P. *Social Anthropology.* New York: Holt, 1963.

Bower, William Clayton. *Moral and Spiritual Values in Education.* Lexington: University of Kentucky Press, 1952.

Bready, J. W. *Wesley and Democracy.* Toronto: Ryerson, 1939.

Broom, Leonard, and Philip Selnick. *Sociology.* 3rd ed. New York: Harper, 1965.

Brown, D. MacKenzie, ed. *Ultimate Concern: Tillich in Dialogue.* New York: Harper, 1965.

Canadian Council of Churches, Department of Christian Education Committee on Weekday Religious Education. *Religious Education in the Schools of Canada.* Toronto, 1953.

Christian Women's Council on Education, The Toronto. *A Defense of Bible Teaching in Public Schools.* Toronto, 1962.

Columbia University, Teachers College, Character Education Inquiry, in cooperation with the Institute of Social and Religious Research. *Studies in the Nature of Character.* (Main contributors: H. Hartshorne and M. A. May.) New York: Macmillan, 1928–30. 3 vols.

Coulson, Charles Alfred. *Science and Christian Belief.* London: Collins, 1958.

Counts, George Sylvester. *Education and American Civilization* (A Publication of the Horace Mann-Lincoln Institute of School Experimentation). New York: Bureau of Publications, Teachers College, Columbia University, 1952.

Cox, Harvey. *The Secular City: Secularization and Urbanization in Theological Perspective.* Rev. ed. New York: Macmillan, 1966.

Day, Gwynn M. *The Wonder of the Word.* Chicago: Moodie Press (n. d.).

Dewey, John. *Experience and Education.* New York: Collier Books, 1963.

Diaz, Carman V. "A Study of the Ability of 11th Grade Girls to Apply Principles of Moral Law to Actual and Hypothetical Life Situations." (Unpublished doctoral thesis, Fordham University, 1952.) Abstracted in *Religious Education,* XLIX (1954), pp. 181–182.

Educational Policies Commission. *Moral and Spiritual Values in the Public Schools.* Washington, 1951.

Fahs, Sophia Lyon. *Today's Children and Yesterday's Heritage: A Philosophy of Creative Religious Development.* Boston: Beacon Press, 1953.

Harlow, R. E. *Bible Knowledge and Ideals of Verbal Honesty.* Unpublished doctoral thesis, Ontario College of Education, Toronto, 1948.

Hartford, Ellis Ford. *Moral Values in Public Education: Lessons from the Kentucky Experience.* New York: Harper, 1958.

Hay, Clyde Lemont. *The Blind Spot in American Public Education.* New York: Macmillan, 1950.

Hodgins, George C., ed. *Documentary History of Education in Upper Canada from 1791 to 1876.* Toronto, 1894–1904, 28 vols.

Holbrook, C. A. *Religion, a Humanistic Field* (The Princeton Studies: Humanistic Scholarship in America). Prentice-Hall, 1963.

Hunter, Edith F. *The Questioning Child and Religion.* Boston: Starr King Press, 1958.

Leddy, John Francis. *The Humanities in Modern Education* (The Quance Lectures in Canadian Education, 1965). Toronto: Gage, 1965.

Loder, James E. *Religion and the Public Schools.* New York: Association Press, 1965.

Long Beach Board of Education. *Guide to the Teaching of Manners and Morals in the Elementary Schools.* 1944.

McLean, E. R. *Religion in Ontario Schools.* Based on the Minutes of the Inter-Church Committee on Religious Education in Schools, 1922–1965. Toronto: Ryerson, 1965.

McLelland, Joseph C. *Living for Christ.* Richmond: John Knox Press, 1963.

—*The Other Six Days.* Toronto: Burns and MacEachern, 1959.

Manwell, R. D. and S. L. Fahs. *The Church Across the Street: An Introduction to the Ways and Beliefs of Fifteen Different Faiths.* Rev. ed. Boston: Beacon Press, 1963.

Matthews, W. D. E. *The History of the Religious Factor in Ontario Elementary Education.* Unpublished doctoral thesis, University of Toronto, 1950.

Meland, Bernard Eugene. *The Church and Adult Education.* New York: American Association for Adult Education, 1939.

—*Faith and Culture.* New York: Oxford University Press, 1953.

—*Higher Education and the Human Spirit.* Chicago: University of Chicago Press, 1953.

New York, State Education Department. *America's Moral and Spiritual Heritage: Recommendations of the New York Board of Regents, University of the State of New York.* Albany, 1955.

Ontario, Department of Education. Minister's Committee on the Training of Elementary School Teachers. *Report.* Toronto, 1966.

— Department of Education. *Regulations and Programme for Religious Education in Public Schools.* Toronto, 1960.

— Royal Commission on Education. *Report.* Toronto, 1950.

Pfeffer, Leo. *Church, State, and Freedom.* Rev. ed. Boston: Beacon Press, 1967.

Phenix, Philip H. *Education and the Worship of God.* Philadelphia: Westminster Press, 1966.

Phillips, Charles E. *The Development of Education in Canada.* Toronto: Gage, 1957.

— *Religion and our Public Schools: "The Integrity of the Public School is at Stake ...".* Toronto: The Ethical Education Association, 1961.

Piaget, Jean. *The Moral Judgment of the Child.* London: Routledge, 1965.

Ross, G. W. *Annual Report of the Minister of Education for 1896.* Toronto, 1896.

Salt Lake City, Board of Education. *Education for Ethical Conduct* (57th Annual Report of the Public Schools of Salt Lake City, Part 1, 1946–47). Salt Lake City, 1958.

San Diego, Department of Education. *Spiritual Values in San Diego City Schools.* San Diego, 1948.

Silcox, Claris Edwin. *Religious Education in Canadian Schools: Why It is Permitted, Why It is Necessary: A Study Document.* Toronto: Committee on Religious Education in Schools, Department of Christian Education, Canadian Council of Churches, 1960.

Sissons, Charles Bruce. *Church and State in Canadian Education: An Historical Study.* Toronto: Ryerson, 1959.

Stanley, William O. and others. *Social Foundations of Education.* New York: Dryden Press, 1956.

Thayer, Vivian T. *The Attack upon the American Secular School.* Boston: Beacon Press, 1951.

Tillich, Paul. "A Theology of Education," in Kimball, R. C., ed., *Theology of Culture.* New York: Oxford University Press, 1959.

Van Dusen, Henry Pitney. *God in Education.* New York: Scribner's, 1951.

West, Charles C. *Outside the Camp.* Doubleday, 1959.

Articles

"Christian Education in State Schools," *Theology*, LXVIII, 1965, pp. 313-51.

"Education for Spiritual Values," *Baltimore Bulletin of Education*, XXVI (January and March, 1949).

"Moral and Spiritual Education in Kentucky." *Educational Bulletin*, Department of Education, Lexington, Kentucky, XXVI (January, 1958).

"Moral and Spiritual Values in Education in the Los Angeles City Schools." *School Publication*, Los Angeles Board of Education, 402 (1944).

Schilling, H. K. "A Contemporary Macedonian Plea." *Union Seminary Quarterly Review* (January, 1963).

"Spiritual Values in the Elementary School." *National Elementary Principal: A Bulletin of the Department of Elementary School Principals, N. E. A.*, Washington, XXVI (September, 1947).

Theobald, Robert. "The Computer, Basic Economic Security and Institutional Change." *Union Seminary Quarterly Review* (May, 1966).

Tydings, J. Mansir. "Kentucky pioneers." *Religious Education*, XLX (1956).

B / ADDITIONAL REFERENCES

Books

Ambrose, Edna, and Alice Miel. *Children's Social Learning: Implications of Research and Expert Study.* Washington: Association for Supervision and Curriculum Development, 1958.

American Association of School Administrators, Commission on Religion in the Public Schools. *Religion in the Public Schools: A Report.* Washington, 1964.

American Council on Education. *Religion and Public Education: Proceedings of a Conference* (Series I – Reports of Committees and Conferences, No. 22). Washington, 1945.

— *The Function of the Public Schools in Dealing with Religion: A Report on the Exploratory Study Made by the Committee on Religion and Education.* Washington, 1953.

— Committee on Religion and Education. *The Relation of Religion to Public Education: The Basic Principles* (Series I – Reports of Committees and Conferences, No. 26). Washington, 1947.

— *The Study of Religion in the Public Schools: An Appraisal.* Report of a Conference on Religion and Public Education sponsored by the American Council on Education at Arden House, Harriman, N.Y., March 10–12, 1957. Washington, 1958.

Anderson, C. P., and T. A. Nosanchuk, eds. *The 1967 Guide to Religious Studies in Canada.* Vancouver: The Canadian Society for the Study of Religion, 1967.

Arnold-Brown, Adam. *Unfolding Character: The Impact of Gordonstoun.* London: Routledge, 1962.

Berkowitz, Leonard. *The Development of Motives and Values in the Child.* New York: Basic Books, 1964.

Bibby, Cyril. *Morality and Education* (Aspects of education, 1). Hull: Institute of Education, University of Hull, 1964.

Blanshard, Paul. *Religion and the Schools: The Great Controversy.* Boston: Beacon Press, 1963.

Boles, Donald E. *The Bible, Religion, and the Public Schools.* Ames, Iowa: Iowa State University Press, 1963.

Braden, Charles Samuel. *The World's Religions: A Short History.* Rev. ed. New York: Abingdon Press, 1954.

Bradley, David G. *A Guide to the World's Religions.* Englewood Cliffs, N.J.: Prentice-Hall, 1963.

Breckenridge, Marian E., and E. Lee Vincent. *Child Development: Physical and Psychological Growth Through Adolescence.* 5th ed. Philadelphia: Saunders, 1965.

California, Committee for the Study of Education, Subcommittee on the Development of Moral and Spiritual Values in the Schools. *Developing Moral-Spiritual Values in the Schools: A Teacher's Guide.* San Francisco: Fearon Publishers, 1957.

Canadian Council of Churches, Department of Christian Education, Committee on Weekday Religious Education. *Religious Education in the Schools of Canada.* Toronto, 1953.

Carmichael, Leonard, ed. *Manual of Child Psychology.* 2nd ed. New York: Wiley, 1954.

Chaplin, Dora P. *Children and Religion.* Rev. ed. New York: Scribner's, 1961.

Christian Women's Council on Education, The. *The Crown of Education.* Rev. ed. Toronto, 1966.

Columbia University, Teachers College, Character Education Inquiry, in cooperation with the Institute of Social and Religious Research. *Studies in the Nature of Character.* (Main contributors: H. Hartshorne and M. A. May.) New York: Macmillan, 1928–30. 3 vols.

Conant, James Bryant. *The Education of American Teachers.* New York: McGraw-Hill, 1963.

Cox, Edwin. *Changing Aims in Religious Education.* New York: Humanities Press, 1966.

Daines, John W. *Meaning or Muddle? An Investigation into the Religious Concepts held by Secondary School Children* (Educational papers, No. 5). Nottingham: University of Nottingham Institute of Education, 1966.

— *Religious Education: A Series of Abstracts of Unpublished Theses in Religious Education.* Nottingham: University of Nottingham Institute of Education, 1963–64. 2 vols.

Dawson, Christopher Henry. *The Crisis of Western Education.* With Specific Programs for the Study of Christian Culture by John J. Mulloy, New York: Sheed, 1961.

Dewar, Diana. *Backward Christian Soldiers.* London: Hutchinson, 1964.

Dewey, John. *Moral Principles in Education.* New York: Philosophical Library, 1959.

Domnitz, Myer. *Educational Techniques for Combating Prejudice and Discrimination and for Promoting Better Intergroup Understanding: Report on an International Meeting, 25–30 May, 1964.* (International Studies in Education.) Hamburg: Unesco Institute for Education, 1965.

Dupré, Vianney. *Le Sens de l'Éducation.* 2nd ed. (Collection psychologique, 6.) Sherbrooke, Que.: Éditions Paulines, 1964.

Durkheim, Émile. *Moral Education: A Study in the Theory and Application of the Sociology of Education.* Foreword by Paul Fauconnet; tr. by Everett K. Wilson and Herman Schnurer. New York: Free Press, 1961.

Dyke, Doris J. "The Significance of Paul Tillich's Protestant Principle for Public Education." Unpublished doctoral thesis, Columbia University, 1967.

Foundation for Character Education. *Character Education: Methods and Materials.* Boston, 1960. 76 pp. (A reprint from *Journal of Education,* Boston University, Vol. 142, February, 1960.)

Fox, D. *1945 Battles with Ontario School Religion.* Downsview: The Author, 1963.

Freund, Paul A., and Robert Ulich. *Religion and the Public Schools.* Cambridge: Harvard University Press, 1965.

Fuller, Edmund. *The Christian Idea of Education: A Symposium.* New Haven: Yale University Press, 1957.

Goldman, Ronald. *Religious Thinking from Childhood to Adolescence.* London: Routledge, 1964.

— *Readiness for Religion: A Basis for Developmental Religious Education.* London: Routledge, 1965.

Gould, Ronald. *The Changing Pattern of Education* (The Beckly Social Service Lecture, 1965). London: Epworth Press, 1965.

Greeley, A. M., and P. H. Rossi. *The Education of Catholic Americans.* Chicago: Aldine, 1966.

Greene, Maxine, ed. *Existential Encounters for Teachers* (Studies in Education). New York: Random House, 1967.

Hartshorne, Hugh, Mark A. May, and Frank K. Shuttleworth. *Studies in the Organization of Character* (Studies in the Nature of Character, III). New York: Macmillan, 1930.

Havighurst, Robert J., Hilda Taba, Andrew W. Brown, and others. *Adolescent Character and Personality.* (Committee on Human Development, University of Chicago.) New York: Science Editions, 1963.

Henry, Virgil. *The Place of Religion in Public Schools: A Handbook to Guide Communities.* New York: Harper, 1950.

Hilliard, F. H., and others. *Christianity in Education.* London: Allen & Unwin, 1966.

Hyde, K. E. *Religious Learning in Adolescence.* (Birmingham University, Institute of Education, Educational Monographs, No. 7.) Edinburgh: Oliver and Boyd, 1965.

Israel, Ministry of Education and Culture. *The Legal Basis of Education in Israel,* including full Text of all Legislation dealing with Education, by Ruth Stanner. Jerusalem: 1963.

Johnson, F. Ernest. *American Education and Religion: The Problem of Religion in the Schools, A Series of Addresses.* New York: The Institute for Religious and Social Studies, sponsored by the Jewish Theological Seminary, 1952.

Kakan, Jerome, and Paul H. Mussen. "Personality: Personality Development," in *Encyclopaedia of the Social Sciences*. New York: Macmillan, 1968.

Keniston, Kenneth. *The Uncommitted: Alienated Youth in American Society*. New York: Harcourt, 1965.

Kohlberg, Lawrence. "The Development of Children's Orientations Toward a Moral Order. Part 1: Sequence in the Development of Moral Thought." *Vita Humana*, VI (1963), 11–33.

— "Development of Moral Character and Moral Ideology," in Martin Hoffman and Lois Hoffman, eds., *Review of Child Development Research*, Vol. 1. New York: Russell Sage, 1964.

— "Moral Development," in *Encyclopaedia of the Social Sciences*. New York: Macmillan, 1968.

— "Moral Development and Identification," in Harold Stevenson, ed., *Child Psychology* (National Society for the Study of Education, 62nd Yearbook, Part 1). Chicago: University of Chicago Press, 1963.

Ligon, Ernest. *Dimensions of Character*. New York: Macmillan, 1956.

Little, Lawrence C. *Researches in Personality, Character and Religious Education: A Bibliography of American Doctoral Dissertations, 1885–1959*. Pittsburgh: University of Pittsburgh Press, 1962.

Livingstone, Sir Richard Winn. *The Rainbow Bridge and other Essays on Education*. London: Pall Mall Press, 1959.

Loukes, Harold. *Teenage Religion: An Enquiry into Attitudes and Possibilities among British Boys and Girls in Secondary Modern Schools*. London: SCM Press, 1965.

Lumb, Reginald. *The Church's Part in Education*. Rev. ed. London: A. R. Mowbray, 1954.

McCluskey, Neil Gerard. *Public Schools and Moral Education: The Influence of Horace Mann, William Torrey Harris, and John Dewey*. New York: Columbia University Press, 1958.

Madden, Ward Ellis. *Religious Values in Education*. New York: Harper, 1951. Microfilm xerography reprint, 1966.

Madge, Violet. *Children in Search of Meaning: A Study of Religious and Scientific Thought and Enquiry Arising from Experience in the Primary School Years*. New York: Morehouse Barlow Company, 1965.

Manwell, Reginald D., and Sophia L. Fahs. *The Church Across the Street: An Introduction to the Ways and Beliefs of Fifteen Different Faiths.* Rev. ed. Boston: Beacon Press, 1963.

Maritain, Jacques. *Education at the Crossroads.* New Haven: Yale University Press, 1966.

— *Man and the State.* Chicago: University of Chicago Press, 1951.

Mobley, Jack Arthur. *Protestant Support of Religious Instruction in Ontario Public Schools.* Ann Arbor, Mich., 1962. Microfilm.

Montreal. The Protestant School Board of Greater Montreal. *Living Together: An Experimental Course on Attitudes, Human Relations, Ethics, Citizenship and Comparative Religions Designed for Elementary Pupils as an Alternative for the Courses in Moral and Religious Instruction prepared for Protestant and Jewish Children.* Montreal, 1968.

Mussen, P., J. Langer, and M. Covington, eds. *New Directions in Developmental Psychology.* New York: Holt, 1968.

Olson, Bernhard Emmanuel. *Faith and Prejudice: Intergroup Problems in Protestant Curricula.* New Haven: Yale University Press, 1963.

Ontario, Advisory Committee on Confederation, Cultural and Educational Sub-Committee. *French-Language Public Secondary Schools in Ontario: A Report from ... the Federal-Provincial Affairs Secretariat, Office of the Chief Economist.* Toronto, 1967.

— Catholic Education Council. *Brief Submitted to the Provincial Committee on Aims and Objectives of Education in the Schools of Ontario.* Toronto, January, 1966.

— Institute for Studies in Education, The. *Moral Education: An Interdisciplinary Discussion of Selected Questions,* June 20–22, 1968, at the Guild Inn, Scarborough, Ontario. Sponsored by the Departments of Applied Psychology and History and Philosophy of Education. (Unpublished papers.)

— Laws, Statutes, etc. *The Department of Education Act, The Public Schools Act, the Schools Administration Act, The Secondary Schools and Boards of Education Act, the Separate Schools Act.* R.S.O., 1960. Toronto, 1967.

— Provincial Committee on Aims and Objectives of Education in the Schools of Ontario. *Living and Learning: The Report of the Committee ...* Toronto, 1968.

— Select Committee of the Legislature on Conservation. *Report of the Committee.* Toronto, 1950.

— Department of Education. *List of Bible Readings for Schools.* Toronto, 1958.

— *Teachers' Guides to Religious Education.* Rev. ed. Toronto: Ryerson Press, 1961–1962. 5 vols.

Peck, Robert F., with Robert J. Havighurst and others. *The Psychology of Character Development.* New York: Wiley, 1962.

Phenix, Philip H. *Education and the Common Good: A Moral Philosophy of the Curriculum.* New York: Harper, 1961.

Piaget, Jean. "Developmental Psychology: A Theory of Development," in *Encyclopaedia of the Social Sciences.* New York: Macmillan, 1968.

— with E. Cartalis and others. *Judgment and Reasoning in the Child.* New York: Harcourt, 1928.

— *The Origins of Intelligence in Children.* Tr. by Margaret Cook. New York: International Universities Press, 1966.

Price, Neil G. *Education, Religion, Politics in Ontario: A Study of the Religious Influences in Education and Politics in Ontario.* North Bay: Northland Printers, 1966.

Quebec, Department of Education. *Handbook for Teachers in the Protestant Schools of the Province of Quebec.* Quebec, 1965.

— Royal Commission of Inquiry on Education in the Province of Quebec. *Report* (Part II). Quebec, 1965.

Raths, Louis Edward and others. *Values and Teaching: Working with Values in the Classroom.* Columbus: Merrill, 1966.

Rosenberg, Stuart E. *Judaism.* Toronto: Deus Books, Paulist Press, 1966.

Russell, Bertrand R. *Education and the Good Life.* New York: Boni, 1926.

— *On Education: Especially in Early Childhood.* London, Unwin Books, 1966. (First published in 1927.)

Ryan, Mary Perkins. *Are Parochial Schools the Answer? Catholic Education in the Light of the Council.* New York: Holt, 1963.

Sanford, Nevitt. "Personality: The Field," in *Encyclopaedia of the Social Sciences.* New York: Macmillan, 1968.

Scriven, Michael. *Student Values as Educational Objectives.* Lafayette: Social Science Education Consortium, 1966.

Sebaly, Avis L. and others. *Teacher Education and Religion.* Oneonta, N.Y.: American Association of Colleges for Teacher Education, 1959.

Sigel, Irving E. *Child Development and Social Science Education.* Lafayette: Purdue University, 1966.

Sizer, Theodor R., ed. *Religion and Public Education.* Boston: Houghton, Mifflin, 1967.

Spencer, Herbert. *Education: Intellectual, Moral, and Physical.* Paterson, N.J.: Littlefield, Adams, 1963.

Stevenson, Harold W. "Developmental Psychology: The Field," in *Encyclopaedia of the Social Sciences.* New York: Macmillan, 1968.

Taylor, Marvin J. *Religious and Moral Education.* New York: Center for Applied Research in Education, 1965.

Thayer, V. T. *Religion in Public Education.* New York: Viking, 1947.

Whittemore, Lewis Bliss. *The Church and Secular Education.* Greenwich: Seabury Press, 1960.

Witmer, S. A. *The Bible College Story: Education with Dimension.* Manhasset, N.Y.: Channel Press, 1962.

Wilson, John Norman Williams and Barry Sugarman. *Introduction to Moral Education.* Penguin Books, 1967.

Yorkshire (County), West Riding County Council, Education Department. *Suggestions for Religious Education: West Riding Agreed Syllabus.* Leeds, 1966.

Articles

Burbidge, John. "Get Religion out of School," *The United Church Observer,* September, 1967, pp. 16–17.

Dierenfield, R. B. "Religion for the County Secondary Schools of England," *Religious Education,* LXII (1967), pp. 38–46.

Fletcher, Catherine. "New Frontiers in Ethical and Religious Education," *New Era,* December, 1966.

Gilbert, Arthur. "Teaching about Religion in the Public Schools," *Reconstructionist*, October, 1967, pp. 7–16.

Grant, George. "Religion and the State," *Queen's Quarterly*, LXX, (1963), pp. 183–97.

Hunt, R. L. "How Religion can fit in the Curriculum," *Nation's Schools*, LXXVIII (1966), pp. 38–40.

Knowles, Melita. "Britons Restudy School Issue," *Christian Science Monitor*, February 20, 1967.

McGregor, A. S. "Render unto Caesar," *The Educational Courier*, March, 1968, pp. 22–6.

Michaelsen, Robert. "The Study of Religion; a Quiet Revolution in American Universities," *Journal of Higher Education*, XXXVII (1966), pp. 181–6.

"Our Religious Heritage and the Schools," *Theory into Practice*, Ohio State University, IV (February, 1965).

"La Religion a l'école française," *Orientations Pastorales*, II, (avril, 1968).

"Religion and the Schools," *The Christian Century: An Ecumenical Weekly*, May 11, 1966.

Rogers, Vincent R. and Bruce Burnes. "Religion in the Classroom – Another Look," *Phi Delta Kappan*, October, 1964, pp. 84–6.

The School Review, LXXII, no. 1 (1964).

"The Schools' Responsibility for Moral Education," Special Issue of *Phi Delta Kappan*, XLVI (1964).

Shepherd, Harvey. "Has Young Life the Answer?" *The United Church Observer*, May 15, 1967, pp. 12–15.

Tydings, J. Mansir. "Kentucky Pioneers," *Religious Education*, July–August, 1956, pp. 3–6.

Warshaw, Thayer S. "Bible as a Textbook," *Liberty*, March–April, 1968, pp. 9–10, 31–2.

— "Teaching about Religion in Public School; 8 Questions," *Phi Delta Kappan*, November, 1967, pp. 127–33.

This Report
was designed by
ALLAN FLEMING
using the type faces
Palatino and Sistina.
It was printed by
UNIVERSITY OF TORONTO PRESS
on Rolland Satincoat Offset
and Curtis Tweedweave Cover

For information
on additional copies write to:
The Publications Office
ONTARIO DEPARTMENT OF EDUCATION
44 Eglinton Avenue West
Toronto 12

DATE DUE	

Committee on Religious Education i
Public Schools of Ontario
AUTHOR
Religious information and
TITLE
moral development.

Committee on Religious Education in the Public Schools of the Province of Ontario.

Religious information and moral development.

O.I.S.E TRENT VALLEY CENTRE
Box 719, 150 O'Carroll Avenue,
Peterborough, Ontario K9J 7A1